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COMMUNICATIONS.

For the Western Recorder.

DOCTRINAL DIALOGUES.—No. 1.

Pilgrim.—Neighbour Worldly, I have been listening to you about the things of time and sense; but these will soon be over. I wish, before we part, to whisper a word in your ear about the things that are eternal?

Worldly.—What do you know about those things? Have you ever seen them?

P.—I have seen as much of them, as you have seen of the existence of your own soul.

W.—But I *feel* the evidence of my soul's existence.

P.—Do you not *feel*, alsc, that your soul is immortal? That it is capable of endless happpiness or misery?

W.—Yes: But God is good. He is so merciful—

P.—A thousand times more so than you can imagine. But what is goodness and mercy?

W.—Why, I intend to live a good moral life. I do not mean to injure any body. I do not mean to *deserve* misery; and I hope the *goodness* of God will keep me from it.

P.—Where then is your hope from the *mercy* of God? *Mercy* is favour shown to the *undeserving*.

W.—That to be sure.—Why, perhaps I shall have my failings, like other men, and *deserve some small measure* of evil from the hand of God. Mercy will secure me from this evil.

P.—Ah: What *evidence* have you of this? What do you "*know* about it."

W.—Why, you have just admitted that God is good and merciful; so the thing you see is plain.

P.—Not so fast, neighbour, you have not yet attended properly to the nature of these attributes of the divine Being. God is indeed God. He is merciful and gracious. His mercies are high as the heavens. But has he, therefore, kept you from all the miseries and the evils of life?

W.—Why, as to that, I have had my troubles like other men. My lot has been hard enough thus far.

P.—Have not you and other men *deserved* these troubles?

W.—I suppose so.

P.—The *mercy* of God has not prevented them?

W.—No.

P.—Nor his goodness?

W.—So it would seem.

P.—Why suppose then, that he will treat you differently in future? Is he not immutable?

W.—This world, you know, is a state of discipline. These things, in the end, may be for our own good.

P.—But do all men appear to be growing better under this discipline?

W.—Why, I should hope so, to be sure.

P.—The gambler, for instance, or the drunkard?

W.—Not exactly. But their troubles increase.

P.—Not faster than their crimes.

W.—Well then, their ruin in this world may be their salvation in the next.

P.—How so? They grow more and more vile, and die without the least symptoms of amendment. The discipline in such cases, seems, if any thing, to make them worse and worse, till they are no longer fit to live among civilised beings. How is this to fit them for salvation in another world?

W.—But these are strong cases.

P.—Rather too strong for the principle you lay down, to be sure.

W.—But—the man who lives an honest and upright life—does he not improve under discipline?

P.—If his honesty and uprightness are strict and genuine, there is respecting them, no ground for improvement. A man cannot be *more* than honest—more than upright. And if he is really wanting in these virtues, you will generally find that he is far from improving by the evils which he suffers in connexion. Let the man that is not quite honest in his dealings, be thrown into pecuniary embarrassment; the man who is not quite upright, be thrown into perplexity and trouble; you generally see him, like the gambler and the drunkard, growing continually worse, instead of better.

W.—But I will suppose the man *is strictly* honest; that he wrongs no man; but at the same time is peevish, or slothful, or selfish.

P.—Well.

W.—The troubles that come upon him, may have a tendency to cure him of these failings.

P.—But look at facts.

W.—Examples are certainly found of this nature, where men are seen to improve under the discipline.

P.—But are there not ten for one of the opposite result? Vex the peevish man, and as a general rule, his peevishness increases. Clothe the slothful man with rags, and he is more averse from activity than before. Losses to the selfish man, do but make him the more selfish.

W.—I see the drift of your argument. But you will prove too much; and, therefore, as the saying is, prove nothing at all.

P.—How so?

W.—Why, if the discipline we are speaking of is so generally inoperative; how are you, who call yourselves Christians, to be fitted for your anticipated heaven?

P.—Divine grace, where it exists in the heart, is found to increase under this discipline; and the increase of grace is of course attended with corresponding external improvement. The man who lives really a *godly life*, neither allows himself to be a drunkard or a gambler; nor do we expect to see him peevish, or slothful, or selfish. Imperfect the Christian certainly is, and will be, while he remains in the world; but the fact, that he is improving under the chastening of heaven, is too palpable to common observation, to be for a moment denied.

W.—I am not so clear about that. I wish I could see some such Christians as you speak of. But, neighbour Pilgrim, do you suppose you are any better than you were ten years ago, when I first knew you? I then esteemed you as a kind neighbour, an honest and virtuous man; and I think the same of you now, only you seem on the whole to be growing a little more methodistical.

P.—If I bear witness of myself, my witness may not be true. But look around you, be as candid on this subject as you are in other things of less importance. Have you not seen many professed Christians, who appeared to be making gradual improvement in character?

W.—Yes, a few instances. These you seem to say are exceptions—

P.—But stay. I am now speaking of the *christian character*. These are not exceptions in this point of view. On the contrary, they constitute a general rule. The mixed *multitude*, to be sure, do not claim to be pious; and, therefore, as a general rule, they are not improved by disciplinary providences. But divine grace can and does, as a general rule, make the discipline effectual in the hearts of sincere Christians.

W.—How do you know this?

P.—I have seen it.

W.—Have you *always* seen it?

P.—As a general rule, it is always seen.

W.—But why not always *absolutely?*

P.—All that profess to be Christians are not really so. But I will give you an absolute rule. Rather let me ask you a plain question. In proportion then, as you have seen men grow *methodistical*, as you call it, have you not *always* seen their characters improve in other respects? Be candid. I do not allude to cases of acknowledged fanaticism; but to cases of tender, conscientious piety.

W.—I see your drift, again. You seem determined to have the last word.

P.—But tell me.

W.—The remark appears true in your case. I always did respect you—

P.—Not me. Look around you, and then tell me,

W.—Well, suppose I give you the argument; what follows?

P.—You shall see. X. Y. Z.

For the Western Recorder.

"IT IS A FEARFUL THING TO FALL INTO THE HANDS OF AN ANGRY GOD."—No. VI.

We promised, in this essay, to inquire into the nature of the change which takes place at death, in the case of the impenitent sinner. But our limits will only allow some general observations. In the first place, then, the impenitent sinner is by death separated from every object of his cherished affections. The tenderest sympathies which bind him to relatives and friends, are severed. His lion grasp on wealth is relaxed.—His pleasures are only remembered to augment his present wo. His honours are uncurrent money in the world where he is going. Had he been master of this world, he has not an inch of territory in that beyond. Thus cut off from every object of affection, he is cut off from every source of enjoyment. Let it not be said, he will find other objects of affection. Here is one of the most dreadful features of the whole change. The bible gives us no account of more than two classes of beings, which he can meet; either fallen angels, in all their sin and misery, with their companions, the lost spirits of men, or else holy beings of different grades, from the lowest saint, to the infinite God himself. Will the company of either afford him any satisfaction? The former must be "hateful, and hating one another." Nor will the latter be the *chosen companions* of the individual in question. We judge so, from the fact that he always preferred different society on earth. Christians, who deserved more than the name, were often the objects of his real aversion. The service of God, whether private or public, never delighted him. But if the little of holiness seen below, had no charms for *him;* if the worship of God did not engage his affections, how can he find joy where all is holy, where saints and angels bow in perfect adoration of Him that "*liveth for ever and ever?*" Again, the impenitent sinner is sensible of having many objections to the law of God. He often thinks *that law* too strict; and did he believe more of it, his objections would become far more numerous. It is matter of consciousness with every unrenewed man, that the religion of the bible, as a whole, does not suit his taste. A little light, then, from the throne of God, meeting his eyes, has always proved an unpleasant thing. Even twilight in the knowledge of God's moral government, offended his weak vision. How then will he endure the blaze of moral glory, mid-day, where holiness is the sun?

We may take a different view of the considerations just noticed. Man, while unrenewed, is spoken of in the scriptures as a rebel against God; as an enemy of his moral perfections. From this it is self-evident, that he must dislike the moral law of God; a law, which requires perfect holiness, upon the pain of eternal death. But this law is very imperfectly carried into execution here below. Men may violate all the laws of God, with less *seeming* danger, than they have to encounter in transgressing any precept of their country's law. But if, even in this state of existence, the sinner dislikes the law of God, what must his feelings be, when he is introduced to a state where the whole law is brought to bear upon him; where every developement of a sinful character, has directly to confront the unveiled splendours of infinite moral purity?

Once more: The impenitent sinner must go to the bar of God. He has slighted the offer of mercy through a dying Saviour, and consequently has no advocate with his judge. We shall not attempt a description of the awful hour. Suffice to say, the sinner must stand openly convicted of all his transgressions while in the flesh. Those ten thousand sins, of which not one was known to a fellow creature, and each of which, had it been discovered by those around him, would have caused insupportable shame, now rise up before him, attended by countless open transgressions, while he feels that the all-piercing eye of the triune God, has each distinctly in view. His debt is beyond the powers of a finite being to estimate. He has *nothing* to pay. He *must* "*go away into everlasting punishment.*" C. S. A.

The illustrations embraced in the following article, are rather of a striking character:—

For the Western Recorder.

"Marvel not that I said unto thee, ye must be born again."—THE LORD JESUS CHRIST.

The common scepticism in regard to the necessity of a new birth, or radical change of moral character, is a striking proof of the mental derangement occasioned by the fall. It is a dictate of common sense, not less than a deduction of common experience, that our happiness as intelligent creatures depends upon the objects of our affections. Place us, then, where we have nothing to love, and happiness is necessarily taken from us. Take the happiest person on earth, and tear away first one and then another object of affection, you will at length reduce him to absolute misery. Restore these objects, or others of equal interest to the individual, and his happiness is equally restored.

Look now at the case of an unrenewed sinner. All his affections are on earthly things. To establish this position, we appeal, first, to the consciousness of men.—Where are the thoughts of irreligious men during all their thinking hours? Are they not invariably upon business or pleasure, without any reference to a future world? They may, indeed, be forced upon invisible realities for a short time, by sickness, or the death of friends, but that is so evidently a forced state, as to afford no objection to the position just assumed. Every impenitent sinner must be conscious that his only sensible concern, from day to day, is with the affairs of this world, irrespective of their connexion with the next. And to make this fact still more evident, we may examine the plans and schemes which occupy such an individual's mind. They will be found invariably, (at least with the exception of an occasional disturbance, like those referred to above), and exclusively bearing upon mere temporal concerns. While the person is in health and prosperous circumstances, his plans and schemes are exactly what we should expect, if it were admitted that this life comprised his whole existence.

We may arrive at the same conclusion by a different process. Imagine a man surrounded by all that this world calls valuable, and as happy as such circumstances can make him. Give him wealth, honour, and all the endearments of the domestic circle, with health, and as much contentment as consists with his sinful nature. Take from this individual first, his wealth, yet so as not absolutely to beggar him. He is at once reduced to comparative wretchedness; but still in the possession of other blessings, he is not driven to despair. His affections are confined to still narrower bounds, but yet find a place in the family circle, while vigour of body and mind favours the enjoyment of all that remains. Let death enter his mansion, and in quick succession let the unhappy man follow his beloved partner and children to the tomb. Where now are his sources of consolation? Does he not feel that all is lost—that existence is to him a mere blank? And why? Simply because the *objects of his affections* are torn away. Did his affections fix strongly upon God, he might still have hope; still find an inexhaustible source of consolation. But no! His hope and dependence are the very things of which he is deprived.

If the position which we have assumed be tenable, it is easy to see that men *must* be born again; *must* have new natures, ere they can see the kingdom of God. Death must separate us from all the enjoyments of earth. But if in doing this it separate us also from all the objects of our affection, the privation of *all* enjoyment is matter of course. It may indeed be supposed that a change of state will bring a change of affections; that in a new world new objects of delight may surround us. But here we are met by another difficulty, for *the friendship of this world is enmity with God*. Exclusive love of the objects which we are forced to abandon at death, is necessarily attended with hatred to all that constitutes the kingdom of God in heaven. Some persons, however, may imagine that this aversion to holy beings and to holy employments will be removed by the dissolution of soul and body. But this supposition, so far from being countenanced by revelation, where alone we might look for evidence in the case, is directly at variance with every account of the final judgment, as a judgment for deeds done *in the body*. No person, therefore, who wishes evidence in so important a matter, will give any credence to the supposition in question.

We see from considerations like these, that the very nature of the case involves the necessity of a new birth, a radical change of nature. The affections must be fixed on God, must be fixed on his service and worship, on his children, and other holy beings, or we cannot see the kingdom of heaven. The difficulty in question is a serious one, and will not be removed by merely denying its existence. It is as universal as the race of man, and too stubborn to be removed by education, or any thing short of repentance and faith in the Lord Jesus Christ.

C. S. A.

ANECDOTES OF A NEW-ZEALANDER IN ENGLAND.

"Although he had come to England merely to obtain the means of meeting his great enemy in equal battle, he professed to be determined to discourage, on his return, those ferocions excesses with which his countrymen were wont to heighten the unavoidable horrors of war. It was customary among them, he acknowledged, to drink the warm blood of those whom they slew in fight; but he declared that he would no longer permit his own tribe to do so. Nor should he himself, he said, ever again eat raw flesh, or kill any one except in battle; but he would try to live in all respects like the white men. Notwithstanding the savage customs, indeed, in which he had been educated, Tupai gave many evidences of a naturally humane and affectionate disposition; and was besides so manifestly a man of shrewd observation and general intelligence, that it can hardly be supposed the opportunity he had of becoming acquainted with civilised life, would fail to impress him forcibly with a sense of the dark and degraded condition of his own country. Whether he would have sufficient authority, or energy of character, to introduce any salutary reforms among his people when he got back to New-Zealand, obliged as he would be, to act alone and unsupported, and placed again in the midst of many influences unfavourable to such an attempt, may reasonably be doubted.

"During the time he remained in England, however, he was very inquisitive in regard to whatever he conceived his own country stood most in need of, among the objects which he chanced to fall in with.—Dr. Traill took him several times out with him in his gig, on short excursions to the country in the neighbourhood of Liverpool; and on these occasions he had many questions to ask, which he put with much sagacity. Every thing relating to agriculture and smith-work, especially, interested him. His surprise at seeing how wheat grew, and was converted into flour, was as great as that which was exhibited by the chiefs of the Bay of Islands, when Duaterra showed them the grain he had grown, and distributed among them the cake which he baked of it.—It was found impossible to make Tupai comprehend the machinery of some of the more complicated mills he was taken to see; the only mode of communication which was practicable in the circumstances, was too imperfect to enable his friends to convey to him the necessary explanations, even had he been in a condition to understand them.—But on being shown a water-mill for grinding flour, he readily perceived how the fall of water moved the great wheel, and seemed also to conceive the manner in which the motion was communicated to the upper stone. Another machine, if it may be called so, of a very different description, was perfectly level to his capacity, and not a little surprised and delighted him. This was the bow, which, as we have already stated, was strangely enough entirely unknown in New-Zealand, addicted as the people are to fighting, and although this seems to be one of the simplest and most obvious of warlike weapons. He repeatedly practised shooting with it, and expressed much pleasure on perceiving the force with which the arrow entered its object. Some bows and arrows which were presented to him by his friends in Liverpool were carefully put up and highly prized; and although he was aware that this instrument was very inferior in efficiency to the musket, he evidently looked upon it as a substitute of no mean value.

"His surprise was extreme, the first time he saw a man on horseback. He asked at once, what kind of animal it was; and seemed utterly confounded when he beheld the rider leisurely dismount and walk away. He would often mention how greatly this had astonished him. When he became more familiar with the phenomenon, he expressed a wish to get on horseback himself; and, having mounted, he was at first quite delighted to find the animal walking about with him; but on his chancing to slacken the reins, the horse set off, and poor Tupai was quickly thrown to the ground with some violence, a catastrophe he was by no means prepared for.

"Dr. Traill carried him one day to see a review of a regiment of dragoons, a spectacle of course altogether to his taste. The gay appearance of the troops; their evolutions in making a charge; and the command which the men exercised over their horses; all drew from him the warmest expressions of wonder and delight. Having asked to whom they belonged, and having been told to King George, he inquired if the King had many more such warriors? and being informed that he had a great many more, he immediately exclaimed, "Why then he not give Tupai musquetry and swordy?" expressing at the same time his readiness to pay liberally for such commodities in spars and flax."

Concerning the religion of the New-Zealanders, some idea may be formed from the following:—

"It is a curious illustration of the difficulty of obtaining correct information as to many of the customs and opinions prevailing among a people whose social condition is very different from our own, that during all the time Tupai had been with Capt. Reynolds, from their first meeting in New-Zealand, till their arrival in England, the latter was never able to discover that his friend had any notion of a supreme Intelligence, or Being, either good or evil. It was even a considerable time before Dr. Traill was able to ascertain the truth as to this matter. At last, one day, as they rode past a church, Tupai inquired whose great house it was, and was told that it was built by Englishmen for the purpose of praying to the Great Spirit in heaven, who sends rain, and wind and thunder. This explanation, being translated by Capt. Reynolds, with the help of signs imitating the act of prayer, seemed to be understood; and Tupai being then asked if there was not also a great spirit in his country, answered, "Oh yes, many; some good, some very bad—send storms and sickness." He intimated at the same time, by expressive signs, that his countrymen were in the habit of praying to all of them. He was afterwards taken to church, and seemed to comprehend the general meaning of the worship, which he observed with great attention. Some endeavours were made to impress upon him the doctrine of there being only one God; but the success of the attempt remained doubtful."

The character of Tupai is thus summed up:—

"These anecdotes form altogether the most pleasing picture we possess of New-Zealand character; and show what might be made of this warm-hearted people, were those unfortunate circumstances in the condition of their country removed, which turn so many of their best qualities to so bad a use, and make their sensibility, their bravery, their ingenuity, and intellectual capacity itself, only subservient to the inflammation of their mutual animosities, and the infusion of additional ferocity, and a more insatiable spirit of revenge into their interminable warfare. Tupai, while emancipated from these unhappy influences, and surrounded by the milder manners of civilised society, was all gentleness and affection. The barbarian, who had so often dealt death around him in the combat or the massacre, was now the playmate of children, and the compliant learner and imitator of the customs of peace. No one could have shown a finer natural disposition for all the amenities of civilised life. His gratitude for whatever little services were rendered to him, was always expressed warmly, and in such a manner as showed that it came from the heart. On departing from Liverpool, he took leave of Dr. Traill with much emotion; first kissing his hands, and then, evidently forgetting or disregarding in the warmth of his feelings, the new forms which he had been taught since he came to Europe, and reverting to those which his heart doubtless deemed far more expressive, rubbing noses with him after the fashion of his native country with passionate cordiality. He assured the worthy physician at the same time, that if he would come to the Tupai's country, he should have plenty to eat, and might carry away with him as much flax and as many spars as he pleased."

Tupai, in consequence of Dr. Traill's representations, became in some measure the object of the attention of the government. Captain Reynolds was allowed to draw on the treasury for a weekly sum, for the maintenance of his guest, who afterwards came to London, and thence embarked for New-South-Wales, carrying with him various agricultural and other useful implements presented to him by the government.

SHORT SPEECHES.

These ought to be more in fashion. The following example was furnished at the May anniversary of the London Missionary Society:—

The Rev. ROWLAND HILL.—Thanks to our respected Chairman, for the wise and proper hint he has given about short speeches. Mine shall be a very short one, and it shall not be a quarrelsome one. My dear and much beloved brother, Mr. Hatchman, has given his highest approbation to the attempts made by this institution to send the gospel all the world over; but he will allow me to correct one mistake. I never will consent to the idea of the London Missionary Society being directly or positively a Dissenting Missionary Society. I was always led to conclude that it was only a Missionary Society. If we could get a hundred men to go forth, we should be happy to send them; but we leave them to adopt what mode of worship they like, and to adopt whatever species of church discipline they please. All we require of them is, that they be well grounded in the truths of the gospel, feel its power upon their hearts, and propagate its principles among the heathen to whom they are sent. We live in auspicious days, but I hope we shall by and by see (what I have on former occasions expressed a hope of seeing) those high walls which are partially thrown down, still more abundantly levelled, and all the partitions entirely removed and thrown down, at least so levelled that we may shake hands with each other all the world over. I really do not think that if that great and excellent man, Dr. Chalmers, who is now in town on public business, were to be invited to preach in St. Paul's cathedral, that it would create a thunder-storm or an earthquake. I pray that the time may speedily come, when, without compromising our particular sentiments, we shall exhibit that christian spirit which is now so rapidly extending itself in some parts of Germany, where lutherans and calvinists can give to each other the right hand of fellowship.—The dress of a person is not the person himself; and what signifies the outward form of religion, provided there is its inward power acting on the heart? I remember once being engaged in conversation with a man, and I inquired of him whether there were any good people in the town; to which he replied in his own way, (and, oh! it was a narrow spirit)—"We were all dissenters born." I said to him, "Do not tell me about dissenters born, but dissenters born again." These are the people we want; we want to see them united together as one man, and then we shall have a long pull, a strong pull, and a pull altogether. These are sentiments that I have always upheld; and I will say one thing farther, though my speech shall be very short, that if this London Missionary Society becomes a mere sectarian society of any denomination, Surrey chapel doors shall be shut against it.—Never will I have any thing to do with any society that does not breathe universal good will to all mankind. Our business is to remember that God hath made of one flesh all men that dwell upon the face of the earth, and we never can be too loving and affectionate among each other. There are essential truths by which we must abide; but if you saw a *good* churchman and a *good* dissenter upon their knees, you would not be able to find out which was which. If you would close your eyes, and not close your ears, you would not be able to tell whether it was a churchman or a dissenter that was engaged in that solemn duty. I hope that if you visited the house of *good* people, to whatever denomination they might belong, that you would find them living under those sacred principles, that would enable them to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in the present world. But I am determined that my speech shall be a short one, and so good bye to you all. The reverend gentleman then retired from the platform amid long-continued applause.

From the Evangelist.

HOW TO FILL THE CHURCHES.

The editor of the Philadelphian gives the following hints to those who have church room to spare in our large towns. It would doubtless do much more to "fill the house," than to keep up a selfish opposition against the starting of new churches. There is hardly a large town in the land where there might not at once be double the number of churches filled, if ministers and professors did their duty:—

How shall these churches, and the churches of all truly christian denominations, be filled with the residents in, and the strangers passing through Philadelphia, whose souls are perishing for lack of spiritual knowledge?

I answer 1st. Let all our ministers become more distinguished for piety, learning, zeal, ingenuity, eloquence, and every thing in preachers which is likely to attract attention, secure esteem, convince the judgment, persuade the will, and renew the heart. Let them, in Paul's sense, become all things to all men, that by all means they may save some.

2dly. Let all the pious persons in each church seek out people who absent themselves from public worship, who belong to no church, and invite them to hear the word of life, saying to each, "Come with us and we will do thee good."

3dly. Let every seat-holder in a church be always glad to relinquish it for the time to a stranger, and let every holder of a pew consider that he is honoured by looking out for the accommodation of his fellow sinners.

4thly. Let the sexton of each church be on the alert to show any occasional hearer to a seat; and let it not be said, with truth, that he is the only active and polite christian gentleman in the assembly.

5thly. Let those who are strangers and wish for seats, be careful to attend at the place of public worship before the exercises commence; because if they enter during prayer, they may not be observed, and so unintentionably may be neglected.

From the American Pastor's Journal.

UNIVERSALISM IN A DYING HOUR.

The subject of this notice was the daughter of universalist parents, and had, herself, together with others of the family, become attached to the doctrine of universal salvation. This furnished a quiet to her fears, whenever her conscience was oppressed with the guilt of living in sin, and rejecting the gospel. The village where she lived was blessed with a revival of religion. While many were made subjects of the kingdom of God, by being born again, the delusive dream of universalism led her to believe that there was no necessity of being born of the Spirit, in the present life. Suddenly, sickness visited her, and recovery was impossible: She must die. But ah! where were her hopes of heaven? The refuge un-

der which she had taken concealment, was swept away, and the wrath of God was revealed from heaven against her unrighteousness. She lost forever all hope of becoming reconciled to God. The offers of mercy she could not appropriate to herself.—Her last hour was at hand. A minister of Christ stood by, and prayed for her departing soul. She could not ejaculate, "Lord Jesus! receive my spirit;" but with the giving up of the ghost, uttered a shriek, that will never cease to ring in the ears of those who heard it. There is fearful reason to think that it was not her last.

A death so full of horror, made such an impression on the minds of the parents of the wretched girl, that they abandoned a doctrine so treacherous, and, by the converting grace of God, become hopeful subjects of the revival, together with one or two others of the family.

How many parents are there in our country, who, by their countenancing a doctrine which they do not themselves more than half believe, occasion their children to adopt it, and thus inevitably, either here or hereafter, bring distress and anguish on their souls. *Am. Pastor's Journal.*

PROGRESS OF THE BIBLE IN THE UNITED STATES.

Rev. Dr. Milnor, from New-York, made the following statement at the recent meeting of the British and Foreign Bible Society:—

In the state of New-York, where the state of religion was prosperous, there was found to be a lamentable destitution of the Holy Scriptures, and great efforts had been made to supply those wants. A resolution was passed by one of the auxiliaries, that they would especially explore the whole district, and supply those who were destitute of the Bible, whatever might be the demand, within the year. Other auxiliaries imitated their example, and at length the Washington County Auxiliary passed a resolution to the effect, that if the Parent Society would resolve, by the blessing of God, to supply all the destitute families in the United States with copies of the holy scriptures, within the space of two years, they would subscribe to their fund $5,000 for the purpose. Other counties passed similar resolutions, and in 1829 the Parent Society passed resolutions, pledging itself, in reliance on the divine goodness, and the support of its friends, to supply all who might be found willing to purchase or receive copies of the word of God. There were many difficulties to be encountered, however, in carrying their resolution into effect. Fears were entertained that sufficient books could not be printed and bound up, to supply the demand that would be made, the number being computed variously at from 600,000 to 800,000. At the end of ten months, however, the society, after meeting every demand for the Bible which had been made during the period between May and February last, had in its depository 100,000 Bibles and Testaments, bound and ready for circulation, and 200,000 ready for binding. During the last year, the society found a deficiency in pecuniary means, but the Lord opened the hearts of his people, and before he left America $120,000 had been pledged to the completion of this object, and more than $50,000 had been paid into the treasury. One individual contributed $5,000.

FOOLS.

"*Professing themselves to be wise, they became fools.*"
"Such are all heretics."

This sentence we extract from a Roman catholic paper printed in this city, called the *Jesuit*. The substance of the sentence is, *all heretics are fools*. But who, in the estimation of the Catholics, are heretics? We answer, those who are guilty of the heinous and unpardonable sin of denying the infallibility of the Pope, Cardinals and Romish church; those who declare the wickedness of using images in worship; those who disbelieve in the blasphemous dogma of transubstantiation; those who believe in the impossibility of man's forgiving sin against God; those who disbelieve in any scriptural authority for auricular confessions to a priest, of popish penances, and of the sacrifice of the mass; those who declare it idolatry to call upon any other mediator than the Lord Jesus Christ; those who consider it their duty to "found their religion wholly upon the Bible and spirit of God." These sentiments are what constitute a heretic, and "*all heretics are fools.*" It follows, then, that some of the best and wisest men who have ever lived were fools; and St. Paul himself was a very distinguished fool. To the writers of such liberal, sensible, profoundly erudite, and *catholic* sentiments, we think the words of Job peculiarly applicable. "No doubt but ye are the people, and wisdom shall die with you."—*Methodist N. E. Her.*

CHEATING THE LORD.

How many imitators of Ananias and Sapphira there are in the church! They give as little as possible; offer a thousand silly excuses; are often ashamed to have their fellow men know what they bestow; and dare attempt to deceive the Lord in this matter. Ah! he knows their ability, and their performance. He keeps an account with each one, and will ere long call them to a strict reckoning.—*N. Y. Evan.*

TEMPERANCE.

From the Vermont American.

A PERILOUS BUSINESS.

I was talking with a particular friend of mine sometime since, who had kept a public house 15 or 20 years. He was a man of regular habits; indeed he stood high in society, as one who had never converted the "traveller's rest" into a tippling house. He would give no employ to a drinking man; he had uniformly exerted himself to keep the people about him from habitual drinking, and had entirely rid his house of every drunkard, by refusing them liquor at all times.—This man, with such well earned reputation, informed me that for a number of years after he commenced business, he scarcely ever drank spirit; but that bye and bye the taste of it began to be agreeable, and he would drink with a few friends, and occasionally alone; and he became alarmed at the strength of his appetite, by visiting among his friends for a number of days together, and finding how much he hankered for bitters before breakfast. To use his own language—"I found I was in *great danger*. On returning home, it was very hard indeed to step into my bar without taking a *drop*. I became more alarmed, and on reflection found that I must have drank four or five glasses a day for many months past; and that there was no remedy but in a bold stand; in leaving off entirely. It was a hard task, but I succeeded, and now enjoy better health than when I drank every day." Here was food for reflection; and by looking abroad among other men who had pursued the same business for ten years, I found, that within a circle of twenty or thirty miles, one third of the whole number had been ruined by intemperance.

I had another friend; we were very nearly the same age; were brought up in the same neighbourhood; and there was an uncommon intimacy between our families. He had acquired a snug property, and at the age of about thirty-five rented a tavern. Being a companionable man, and well calculated for the business, he accumulated property fast. Soon after he purchased an establishment in a more populous place; had a great run of custom; but evidently grew corpulent in body faster than in purse. His wife was a pious woman; their children uncommonly interesting. Her expostulations did much to keep him from mixing with the *drunken rows* that became frequent at his house.—But the village abounded with those who were called "good fellows," and he was induced occasionally to join their bachanalian meetings; though he still generally preserved self-respect and character. At the age of about forty he had the misfortune to lose his wife; it was a death blow indeed. Within a year afterwards, I travelled forty miles to attend his funeral. An officer was lurking about the house with a landlord's writ, before he was buried; and the next morning after, his children were virtually stript of every thing and turned into the street. The eldest son was a fine sprightly lad; had tended bar two or three years; could drink a frequent glass without scowling, and could swear heroically. *He* went to reside with some friends at a distance, and soon found means to corrupt lads younger than himself, and actually drew to the brink of ruin a son of one of the families which had sheltered and protected him and his dependent sisters!

Grand Juries.—It is the duty of these bodies to take cognisance, and presentment make, of all nuisances that disturb the peace or endanger the morals or safety of the people. If a rendezvous for gamblers exists, and is informed against, a bill is found; if disease is apprehended from any obstruction in a river, or road, resort is had to the law of the land. Now, thousands, and tens of thousands of nuisances exist in this country, called tippling shops, where destruction to soul and body is sold by the quart and gill. What nuisances are greater, or more numerous? The law protects them, while inferior nuisances are treated without mercy. Is this strict and impartial justice? Look to it legislators, and conservators of the peace.—*Evangelist.*

Bainbridge, Geauga Co. Ohio.—It will probably be recollected that we noticed a few months since, the origin and progress of the Temperance Society in Bainbridge, Geauga County. The cause is still advancing. Five barns have been raised in the town the present season, without the aid of ardent spirits. No ardent spirits are retailed in the town. The only tavern-keeper in the place has a great plenty of every thing that is good to eat and drink, but keeps no bar. From scruples of conscience he has relinquished the practice of retailing ardent spirits; thus setting an example, which is worthy of being followed by every tavern-keeper in the land.—*Hudson (Ohio) Obs.*

Sailors and Rum.—The following was among other queries in a circular of the New-York City Temperance Society. The answers will surprise landsmen:—

In shipping a crew how large a proportion of the men have usually come on board in a state of intoxication?

"About one third."—Capt. E. R.
"One half."—Officer U. S. N.
"Two thirds."—G. S.
"One half to two thirds."—J. W.
"Generally two thirds or three fourths."—Capt. D. M. B.

"Generally the whole; but this is not so great an evil as shipping when drunk for ports they did not intend to go to, and on terms unreasonable."—S. A.

"I have frequently known vessels detained a whole day on account of the drunkenness of the hands, in order to get the men into a state that made it safe to go to sea."—M. & M.

INTELLIGENCE.

CHOCTAW MISSION.

A letter has recently been received from Hebron, in the Choctaw Nation, from which we are kindly permitted to make a few extracts.—It was written by Mr. Cushman, superintendant of the station at that place; and it gives a more particular account of the state of things, than we have elsewhere seen. The box alluded to, was one sent from the village of Manlius. Those of our readers, who take pleasure in contributing towards supplying the wants of the missionaries, will here discover, if we mistake not, an ample source of gratification. Mr. C. went out, in the first place, as a farmer and general superintendant; but in addition to this charge, he has, in some measure, to supply the place of a spiritual guide. His compensation, also, is small; and he adds at the close of the letter, that all the amount which may be contributed by donations, will be so much saved to the American Board. The letter bears date the 28th of June:—

During the past year, and until recently, the prospects of the improvement of these people, have been truly flattering in this region. A serious attention to religion, accompanied with a spirit of industry and enterprise, appeared to pervade almost the whole community. The people appeared to go forward with the *full expectation* of becoming a civilised christian nation. But their prospects are changed; they must leave the land of their fathers, and go to wilds unknown. The happy order of society is broken up. Confusion, disorder and dismay in a great measure prevail. Nearly two hundred natives have been received into the church. Four or five of this number seem to have returned back to their former sins and follies; all the rest, so far as I have any knowledge, appear still to adorn their profession. It is expected that a number more will be received next Sabbath.

A part of the district that has been under Col. Fulsom, has ever been pagan. Some of them have never heard the gospel. When Col. Fulsom resigned the office of chief, that party elected old Mushulatubba chief of the district. He proceeded to put all the christian captains out of office, and substituted determined opposers of the gospel.—These and other proceedings, have subjected the Christians to severe trials. Every art and stratagem is made use of to seduce them into sin. In some cases they have really suffered persecution. O, my dear brother, what keen solicitude does it not produce, when we see the wolves coming on every side, ready to devour the flock. The history of these events, will most likely, some day or other, come before the public.

I wish to express to you, and all those dear friends who contributed of their substance, our grateful acknowledgments and sincere thanks for those precious articles received at your hands. You can hardly conceive of the glow of gratitude and love the reception of a box of such articles, from such a source, produces in our hearts. May the Lord reward the donors an hundred fold, both in the life that now is, and in that which is to come. I hope our daily prayer is—and wish it may be yours also—that we may so improve the talent committed to our charge, that at last we shall hear the blessed plaudit, "Thou hast been faithful over a few things."

Our school consists of 22 native scholars. W—— C—— is the teacher. L—— is employed as an assistant in a school at Columbus, under the direction of brother David Wright. Miss Thatcher, who formerly lived with us, is teaching school at Monroe, in the Chickasaw nation, about fifty miles from this. There is no one at this place, but our own private family, which includes farmers, mechanics, preachers, teachers and interpreters. You must bear a little with me in my folly; yet I desire to glory in nothing save in the cross of Christ.

It is most probable that our labours will continue here, at least one year longer, if our lives are spared. Mr. Everts writes that the Board are much embarrassed for the want of funds, in carrying on their operations. I have drawn on the Board this year, for only $260 66. And we have built a house at this place, designed for a meeting and school house, which cost $150. One half of the expense was sustained by the funds of the mission, and the other half was defrayed by the people, which leaves only $185.86; and I am certain that I have expended as much as this sum, and I think more, for the support of company, and Choctaws who come from a distance to attend meeting. During some meetings we have given away 130 meals. William has taught the school since the middle of February last. Since that time I have been obliged to hire some occasionally; otherwise we have performed all the labour ourselves, in-doors and out. I spend considerable time in attending meetings in one place and another, and in visiting from house to house. Besides this, a great many call at our house with whom I think it is a duty to spend much time in conversation. Generally on the Sabbath I have to assume the responsibility of leading the meeting. I write this, dear brother, that you may form some idea where we are, and what we are doing, and also that you may see that it is impossible for us to sustain all our labours and expenses without some assistance. If it should be in the heart of our friends in your region, to forward donations similar to those sent last year, they would be gratefully received, and, I hope, spent in a way which would be both satisfactory to the donors, and acceptable to the great Head of the church.

From the New-York Observer.

THE BIBLE CAUSE.

It has been stated in several of the religious papers of late, that the immense sum of $500,000 is required, to supply the destitute families in the United States with the bible. The Secretary of the American Bible Society informs us, that this statement is erroneous, and disheartening, and ought to be corrected. The mistake has arisen in this way. When the attempt was first made to furnish all the destitute families in the country with bibles in two years, it was believed from the best calculation that could be made, that this undertaking would require from 400,000 to $500,000, about one half of it free donations, the other half the return for books sold.

During the last year, $75,652 were received as donations and legacies, and $68,796 in payment for books; making the total receipts of the year $149,267, and something over one-third of what it was thought the general supply would require. This account is much less discouraging, than the one which it is designed to correct. It will be seen, that it is not the "immense sum" of money to be raised, which endangers the success of this enterprise, but the *delay* which occurs in paying a more moderate sum. Those societies which have pledged money are many of them intending to redeem their pledges next fall or winter, while the Parent Society is in pressing need of aid *now*, in order to prepare books for present demands, and for still greater demands which are anticipated next fall and winter. If the pledges made could *soon* be redeemed, and the books sold on a long credit soon be paid for, this great undertaking, the object of so much desire and prayer, would, it is believed, be substantially accomplished by May next. Whatever is done for this enterprise, so far as funds are concerned, must be done quickly. Books cannot be prepared on the same day, nor in course of the same week, on which a donation is made.

P. S.—We understand that the Bible Society of Illinois recently solicited 10,000 bibles for the supply of that state, but could be furnished at present with only the half of that number.—Others, however, were promised at a future period, when prepared. Under such circumstances, the friends of the bible cause will surely postpone assistance no longer than is indispensably necessary.

ROOMS OF THE AMERICAN EDUCATION SOCIETY.

52 Washington street, Boston, July 21, 1830.

NOTICE.—The articles which appear under this head are prepared and published by the authority of the Society.

E. CORNELIUS, *Secretary.*

Quarterly Meeting of the Board of Directors, held July 14.

Appropriations were made by the Society and its Branches, at this meeting, to 406 young men, as follows:—

In 8 Theological Seminaries,	111 men.
In 13 Colleges,	166 ..
In 38 Academies,	122 ..
Under private instruction,	7 ..

Of these young men, 29 were received for the first time upon the funds of the Society, 209 are connected directly with the Parent Society, and 197 with branches. A number of young men report only twice a year, in the spring and autumn, and these are not included in the above account.

The following table shows the amount paid by the Parent Society and by each Branch.

The Parent Society,

Pays for it own appropriations,	$3,767
for Maine Branch,	260
for New-Hampshire Branch,	136
for Connecticut Branch,	888
for Presbyterian Branch,	nothing
	$5,051

Branches.

Maine Branch pays of its appropriations,		$170
New-Hampshire Branch pays	..	170
Connecticut Branch pays	..	66
Presbyterian Branch pays,	(all)	1822
		$2,228
Total appropriated this quarter,		$7,279
Debt of the Society, May 1,		$8,347 91
Wanted to meet present appropriations,		4,421 81
Total present deficiency,		$12,769 72

The above statement shows that the operations of the Society cannot be sustained without an increase of funds.

The case is one of great urgency; and all who love Zion are entreated to send in their benefactions. They were never wanted so much as at the present moment. The Society has never *yet* given a negative to a worthy applicant. Shall they begin *now*?

Officers of the Society for the year 1830.

HON. SAMUEL HUBBARD, *President.*
William Bartlett, *Vice-President.*

Rev. Abiel Holmes, D. D., Rev. Ebenezer Porter, D. D., Rev. Leonard Woods, D. D., Rev. Warren Fay, D. D., Rev. B. B. Wisner, D. D., Rev. E. Cornelius, John Tappan, Esq., Rev. Gardiner, Spring, D. D., Arthur Tappan, Esq. S. T. Armstrong, Esq. Rev. John Brown, D. D. *Directors.*

Rev. E. Cornelius, *Sec'ry.*
Mr. B. B. Edwards, *Assistant Sec'ry.*
Hardy Ropes, Esq. *Treasurer.*
Hon. Pliny Cutler, *Auditor.*

Warren Fay, B. B. Wisner, J. Brown, Secretary, Assistant Do. *Executive Committee.*

John Tappan, S. T. Armstrong, Wm. Hubbard, Treasurer, *Financial Committee.*

The Board will meet quarterly on the 2d Wednesday of January, April, July, and October.

The Executive Committee meet commonly on Monday afternoon of each week.

The Financial Committee meet on the 1st Wednesday of each month.

Sandwich Islands.—Rev. Mr. Goodrich writes to a gentleman of this city under date of Nov. 1829, that the religious attention among the natives continues, and while he was writing a large number were assembled to make anxious enquiries after salvation. He thinks more than fifty give evidence of a change of heart. *Conn. Obs.*

Benefit of Indian Education.—Our southern brethren, says the N. Y. Evangelist, are about to derive a benefit from the education of the Indians. If they will let the work proceed, they will soon have school-masters enough without receiving them from New-England. The following is from the Cherokee Phœnix:—

"A young Cherokee of our acquaintance has for some time been employed, in *teaching* a school in one of the adjoining states, now in part represented in Congress, by a gentleman, who has, during the late session, distinguished himself in traducing our character and improvement as a people, and by portraying in lively colours, our ignorance and wretchedness. It does seem, therefore, a novel thing that a Cherokee should be instructing the children of some of his constituents. This young friend of ours writes to us:—

"My school will be out about the 15th day of September next, and I will have about —— dollars for my year's wages. If I should undertake for another year, I shall get —— dollars. In one neighborhood in this county, the people have offered me —— dollars. If better offers are not thrown in my way, I shall accept of that. The people are backward about education here, and that is the reason I come such poor speed in getting subscribers for the Phœnix."

It may be proper to observe that the writer of the above, was educated in the nation, and at one of the missionary stations.

An affecting Case.—A few days since a female, about forty, came to the bible house, inquiring whether she could obtain a bible gratuitously. From her general appearance and dress, it appeared as if she might be able to purchase one; but on inquiry, she burst into tears, and said it was not in her power to pay for one. On learning her history, which she gave with meekness and reserve, it appeared that she, like many other godly women, was connected with a cruel, profane husband, who denied her every religious privilege except that of praying to Him who seeth in secret. She lives in the state of New-Jersey, not far from New-York, with no church nearer than three miles, and this she is not allowed to attend. Her husband has finally forbidden her to read, or own a bible; yet she thought that if she could obtain one, she might conceal it from him, and read it occasionally in the woods; a privilege, she observed, which she desired above all things to enjoy. Never have we seen a fellow-being so anxious for the bread that perisheth, as this afflicted saint seemed to be for the Bread of Life; and we never felt so strongly before, the preciousness of that holy volume to a child of God. She was furnished with this book which she sought, and may it be indeed, the man of her counsel, and pleasant as it was to the Psalmist of Israel.—*Month. Exp.*

Presbyterian Church.—From a statistical report of the presbyterian church, in the United States, published in the *Philadelphian*, we derive the following facts:—

The General Assembly has under its care 19 synods, and 98 presbyteries; 13 ministers were removed by death, during the last ecclesiastical year. There survive 1711; of whom 1491 are ordained ministers, and 220 licentiates. Candidates for the ministry in various stages of preparatory education 228.

Their *congregations* are 2158. Whole number of communicants, 173,329; added the last year, 15,985, viz. 11,748 by profession, and 4,237 by letter. Baptisms, 15,457, of whom 3,255 were of adults.

39 of their ministers are pastors of congregational churches, not under the care of any Presbytery.

630 churches are vacant, having neither pastors nor stated supplies.

The *funds* reported by the presbyteries as having been collected in all their churches, which have made any returns, are, for Domestic and Foreign Missions $44,914.73; for Theological Seminaries $9,643.21; and for charitable education purposes $184,292.84.

Grades of Churchmanship.—A correspondent of the Philadelphia Recorder says, that the number of extreme high and low churchmen is gradually diminishing in this country. He states, that "an influential majority among the clergy and the great body of the laity," arrange themselves among those who hold either that the episcopally constituted ministry is founded upon scripture authority, but not to the exclusion of other forms of ministry, or among those who hold that the episcopal ministry is not only founded in scripture, but is exclusively founded in scripture, although they regard all persons baptised in the way prescribed by Christ, in the name of the ever blessed Trinity, whether by episcopal ministers or not, as truly members of Christ's church, and esteem non-episcopal churches as but *defective* in regard to episcopacy, illustrating their views by the analogy of the Roman Catholic church, which is admitted to be the a true church, but defective and erroneous in doctrine.—*Conn. Observer.*

Religious Tests.—We are free to form our own creed, and to exert all our moral power to convince others of its truth, that they may adopt the same. It is falsely asserted, that we wish to establish a *national religious test*, by any law or constitution, or regulation of any state or national legislature. We merely wish all men, from conviction, to become believers in divine revelation, and to conduct in conformity with their own sense of duty, as free accountable agents. Are we not at liberty to reason with our fellow men, and convince them of the truth of christianity, if we can? Are infidels, and universalists, the only men under our free government, who may lawfully employ argument and persuasion, to convince their fellow citizens what opinions they ought to form, and for what description of men they ought to give their suffrages?—*Philadelphian.*

Letter to Dr. Channing.—A neatly printed 8vo. pamphlet, of fifty-two pages, is just published by Messrs. Perkins and Marvin, entitled, "A Letter to William E. Channing, D. D. on the subject of religious liberty. By Moses Stewart, Prof. of Sac. Lit. in the Theo. Sem. Andover. "Mr. Stuart considers the doctor as charging the orthodox, in his printed works, as "aiming to subvert and destroy the religious liberty of this commonwealth;" as "combined to put down all free inquiry in matters of religion; endeavouring in secret and openly, to introduce an ecclesiastical tyranny worse than that of the inquisition;" and as determined to raise up ecclesiastical courts, to try, condemn and punish all whom we (the orthodox) deem to be heretics; and thus to prevent all right of private judgment, and all freedom in respect to religious opinion." And Mr. Stuart says to the doctor, "I do know that the accusations which you stand pledged to support are *not true.* I aver that *they are not*, before heaven and earth."—*Chris. Watch.*

American Bible Society.—The American Bible Society, since its formation in 1816, had received before its annual meeting in May 1829, the sum of $658,570.42, and during this period of fourteen years, they had issued 845,397 copies of the scriptures, that is, one copy for every 77 cents and 9 mills, they have received. They who cry priestcraft, say that the Bible Society receives $8 for every copy it issues.—*Truth* says, that they receive less than 78 cts. for every copy.—*Conn. Mirror.*

Fifteen young men and boys were drowned at Summerland, Eng. on Sunday, May 22, while visiting a West-Indiaman in a pleasure boat. One was to have been married the next week, and two of the boys were truants from a Sabbath school.

REVIVALS.

There is at present an almost total barrenness of detail in the religious journals, particularly in the presbyterian and congregational, on the subject of revivals. What can be the reason?

From the Home Missionary.

From Rev. B. C. Cressy, Salem, Washington Co. Indiana:—

"TIMES OF REFRESHING FROM THE PRESENCE OF THE LORD."

It is now one year since I commenced my labours in this place. In reviewing the way in which the Lord has led me, I find abundant cause for gratitude and devout thanksgiving. When I arrived at this place and became acquainted with the state of the church, I felt deeply impressed, that our only hope was in Him who can bring good out of evil, and order out of confusion. I am surrounded by more or less of almost every sect and denomination that can be found in this country, all tenacious of their own peculiar views. With such prospects I began my labours, by a course of plain and pointed preaching to the hearts of the impenitent.

Within three months there were special indications of the divine presence. The hearts of believers began to be cemented anew in christian affection; a spirit of prayer was manifested; deep solemnity prevailed in our meetings; sinners wept, and proposed the inquiry of the trembling jailor. One after another has found joy and peace in believing. The man of gray hairs has entered the vineyard at the "eleventh hour," while others have consecrated their youthful powers to God. Since I last wrote, [Jan. 12, 1830], *seventeen* have been added to the church. The good work evidently has not declined, but appears gradually to be going forward. Within a few weeks, a number of men between the age of forty and fifty, have given pleasing evidence of a change of heart. I would fain hope that the sturdy "oaks of Bashan," begin to "bow" beneath the resistless energies of the eternal Spirit. Surely we have cause to admire the sovereignty of divine grace. Our hope is, that God will continue to work like himself.

I would not convey the idea that we have a *great and powerful revival.* The good work has been silently advancing for nine months; but is emphatically the work of the "still small voice." We have resorted to no extraneous efforts.—The exhibitions of truth, such as the entire depravity of the heart; the sovereignty of God; the necessity of regeneration; the indispensible duty of *immediate* repentance; have been the means which God has blessed. Since last September, thirty-eight have been connected with Salem church, and sixteen with Franklin church five miles distant, where I preach one fourth of my time: making in all *fifty-four.*—Four or five of this number have been received by letter, the remainder by examination. A number of others have recently indulged a hope, who will unite with us soon. Others are anxious. The revival is not confined to Salem, but prevails mostly at my different preaching places in the vicinity.

The writer bears ample testimony to the importance of tract distribution in times of revival.

Lay Efforts blessed.—The following extract is taken from the Home Missionary for the present month:—

"One of the members of our church living in a central part of the town, a little more than a year since, set up a reading meeting on the Sabbath, at his own house; and with very little aid from others, sustained it through the season; he was blessed in his labours. An awakening commenced in that neighbourhood late in the autumn, and has continued in some degree to the present time, and is extending over the town. As the fruits of that work, six have been received into the church, four stand propounded, and three others stand on trial for further examination. For about two years past, I had regular appointments once in four weeks in that town, and have generally preached at three different places on the Sabbath."

Cavendish and Chester.—We learn that there are encouraging appearances of a revival of religion in a part of Cavendish and Chester. In two school districts, which are contiguous to each other, there has been considerable excitement; some have probably been converted, and others are now anxiously inquiring the way of life. Four were baptised by Mr. Freeman previous to the 8th inst. and it was expected that the ordinance would be administered again on the 12th.—*Vt. Chronicle.*

The Protestant Sentinel states that there is at present a revival among the seventh-day Baptists and Presbyterians in Scott and Otselic, in the western part of New-York. In the latter place, thirty have joined the church of the seventh-day Baptists.

SABBATH SCHOOL DEPARTMENT.

Helps to Sabbath School Instructors.—Is it not possible that teachers and superintendents of Sabbath schools are in danger of making *too exclusive use* of the important helps that are furnished to their hands, by the highly meritorious publications of the American S. S. Union? We ask the question, with special concern for the spirituality of Sabbath school instruction. While we would not have one of the existing helps laid aside as superfluous, we still fear that many persons may be tempted to make such abundant use of them, as almost to neglect the sincere milk of the word. Such a result, it is needless to say, would be extensively disastrous. We would respectfully suggest to superintendents, the propriety of attending minutely to this all important branch of the subject. The ultimate object of these institutions is to convey such spiritual instruction, as, thro' the blessing of God, may render those concerned in it wise unto salvation; and any thing that aims on the whole, at a result less than this, had perhaps better be communicated on some other day of the week. Human learning, rightly applied, may serve to illustrate many portions of scripture history; but how difficult, how delicate, is the task of supplying it.

British Sabbath School Union.—The anniversary of this institution, took place at the London tavern on the 11th of May. The occasion was full of interest, and drew together a multitude of people. The chairman, Mr. Bennet, while addressing the meeting, gave the following testimony in favour of Sabbath school instruction:—

"He must bear his decided testimony in favour of Sabbath schools; for it was an undeniable fact, that the most successful, the most devoted, and the most humble missionaries, had formerly been Sabbath school teachers, and many of them Sabbath school scholars. The same testimony could be borne to the wives of missionaries. He had endeavoured to charge his recollection with a single instance, where the wife of a missionary, who had received her religious instruction in a Sabbath school, was not co-operating to the extent of her abilities in promoting the interests of piety; but no such instance occurred to his mind. His late reverend companion had met with two or three instances, where the wives of missionaries were not rendering their husbands any aid in their important work, but they had never been Sabbath scholars nor Sabbath teachers."

Few men have had such opportunities of observation as Mr. B., while on his tour with the late Mr. Tyerman.

Rev. J. Blackburne regarded the employment of Sabbath school missionaries, as forming altogether a new era in this department of benevolence. In reference to *teaching children to read*, on the Sabbath, he observed, in substance, as follows:—

"He thought it became a matter of grave consideration with those now engaged in Sab-

Sabbath school instruction, whether they could not secure elementary instruction in the week, and in that case, whether they were not profaning the Sabbath by conducting it on that day. He trusted that every congregation would seek to adopt the idea thrown out in the report, by which the Sabbath would be devoted to bible instruction. That mode had been adopted in the New-England states of America, and he trusted it would be adopted here."

Rev. Dr. Milnor, in addressing the meeting, remarked as follows:—

"It was a striking circumstance, that in five years, 9758 Sabbath school teachers and scholars had made a profession of religion in America. It was an honour to be the President of the New-York Association, and among all the duties he was called upon to discharge, none imparted greater pleasure to his heart than to meet the children. On the day that he was then addressing that audience, 10,000 children would be assembled at New-York, whom it had been his happiness to address annually for many years. He regretted exceedingly that he was not with them on the present occasion, but though absent in body, he was present with them in prayer. The most pleasing duty of his pastoral office, was that department in which he was engaged; superintending the Sabbath school."

Mr. J. R. Wilson, a Sabbath school missionsionary, said—

"While he participated in the delightful feelings which had pervaded the meeting, from the soul-cheering details which had been given in regard to the success and extension of Sabbath schools at home and abroad, he could not but reflect, with painful sensations, upon the thousands of dear children in this highly favoured land, who were growing up in ignorance and in the neglect of religious ordinances. The spiritual wants of a million and an half of young immortals pressed heavily on his heart and conscience, and the meeting must bear with him, while he pleaded on their behalf."

"Rev. S. Wilson, from Malta, knew a father and his two sons, who were avowed infidels, and who reviled the sacred word of God. A younger son, who, with his brothers, had been taught infidel notions, was by the providence of God, led to a Sabbath school, and after having been in it for some time, was introduced into a kind of bible class. Upon one occasion, a man of God, whose name was dear to this young man, Samuel Stocks, of Manchester, a methodist, prayed for this young man by name in the class; it went to his heart, he became converted, joined the methodist society, and afterwards (upon change of sentiment) an independent church, became a missionary, spent ten years abroad, where he circulated some thousand of books, and witnessed the blessed effects of Sabbath schools. That young man, said the reverend gentleman, if it were of any consequence to mention his name, that young man is the humble individual who now addresses you."

The Sabbath School a Nursery of Piety.—Among the fruits of the late revival in Orwell, two teachers, and fifty scholars, who were connected with our Sabbath school the last year, are numbered as subjects of the work. Truly, in this place, God has magnified and honoured his word, above all his name.—*Vt. Chron.*

WESTERN RECORDER.

UTICA: AUGUST 3, 1830.

Spiritual Sloth.—Among the acknowledged characteristics of sloth in spiritual things, there is one considerable item which Christians are liable to overlook. We allude to the habit of casting off personal responsibility, in reference to the prosecution of benevolent objects. When Christians have been highly favoured with intelligence respecting the grand movements of the day, towards the ultimate conversion of the world, they cannot but feel and act with promptness and decision, unless their hearts are literally bound up in sloth. There is no alternative in this matter. When we are told that the footsteps of the missionary are seen in almost every corner of the earth; that many of the "islands of the sea" are converted unto God; that "Ethiopia" is beginning to "stretch forth her hands;" that kings are beginning to be nursing fathers, and queens nursing mothers to the church; that a spirit of inquiry is gone abroad among the Jews; that many are running to and fro, while knowledge is increasing; that in the efforts of home missions, Sabbath schools, bible classes, tract and bible societies, &c. people are emphatically saying unto their neighbours, "Know the Lord;" that wars are beginning to cease, and the principles of universal peace to prevail among the more enlightened portions of the earth; and especially when we are told, that all these varied efforts are beginning to be signally blessed of God; when we are repeatedly told this, and the proofs are accumulating by every breath from the four winds of heaven; then, evidently, the christian professor, who can remain inactive, casting his own proper responsibilities upon others, withholding his own personal efforts, and clenching closer and closer the gangrene fist of covetousness; such a professor, if indeed he be not already dead, twice dead, and plucked up by the roots; such a professor has emphatically fallen into a deep sleep; the slumbers of midnight are upon him; a strange lethargy has seized him, which threatens his destruction.

We sometimes allow ourselves to speak feelingly upon this subject; but never, we believe, without sufficient reason. When we look abroad upon this land of wealth, upon which the bounties of Providence have been poured with an unsparing hand; when we remember that the heavens have rained down a rain of righteousness upon us, and poured out spiritual blessings, almost till there was not room enough to receive them; and when we remember, too, that Christians in this favoured land, have been formerly permitted to see, with their own eyes, the testimony of a smiling providence on almost every species of benevolent enterprise that can be named; how is it possible for us, or any one else, to witness without feeling, one effort after another left to languish almost in a state of abandonment, while brethren and sisters, who have leisure and wealth enough and to spare, are seen to settle down in ease and quietness, as if they were wholly indifferent about the interests of benevolence, or the prosperity of the Redeemer's kingdom! We *do* feel, and we are *bound* to feel, under such circumstances as these.

Look abroad over the face of the country, or look at home, in the heart of a flourishing village; it is all the same. Something, it is true, is doing, but O, how little, in proportion to the existing exigencies. Only here and there an individual seems really to feel and act like a steward of God's heritage. What single object of benevolence or reform can now be named, that has not been left to drag along painfully for many years past? If any thing is to be given, the question seems almost literally to be, what is the smallest sum that will suffice to ease the gnawings of a guilty conscience? If any thing is to be done, every one seems instinctively to stand back. Brethren will all wait for each other; and individuals, when pressed with the claims of personal responsibility, will even call upon the enemies of the cross of Christ to do duty for them. Any thing, we had almost said, will be resorted to, for the purpose of personal ease, and personal comfort. It is high time for a reform. There must be a thorough waking up among Christians to these objects of benevolence, or we must expect that the blasting and the mildew will be sent upon us. When shall we begin the work?

Mission to Canton.—Messrs. Abeel and Bridgeman, missionaries to Canton, arrived at Macao, the place of Dr. Morrison's residence, in good health, after a pleasant passage of 125 days. Dr. M. had just gone to Canton; but the missionaries were kindly entertained by his lady.

African Education Society.—We learn by a letter from Washington city, that a building has been engaged for the commencement of an academic institution, for the purpose of educating free people of colour; and that the course of instruction commences on the first of September. It has been ascertained that there will be no difficulty in procuring scholars. Extensive grounds, also, can be had in the near vicinity of the institution, upon which the students may labour, towards their own support. Funds, however, are greatly needed; and when we recollect, that the prevalence of slavery at the south, has a natural tendency to embarrass the raising of funds for such an object, it seems right that the benevolent in the eastern and middle states should lend a helping hand. This is certainly a noble institution. The present ignorance and degradation of this people, when viewed in connection with their rising prospects on the African continent, seem to demand something like a general effort on their behalf.

A strong Testimony.—A correspandent of the Vermont Chronicle, calls the public attention to the following extract of a letter, from Louis Bonaparte to Walter Scott. It will have a tendency to open the eyes of the unprejudiced, as it comes from a source, where, perhaps, it would have been least expected:—

"I have been enthusiastic and joyful as any one after a victory, but I also confess that the sight of a battle field has not only struck me with horror, but even turned me sick; and now I am advanced in life, I cannot understand, any more than I could at fifteen years of age, how beings who call themselves reasonable, and who have so much foresight, can employ this short existence in destroying each other, as if time did not do this with sufficient rapidity! What I thought at fifteen years of age, I still think. "Wars, with the pain of death which society draws upon itself, are but organised barbarism, an inheritance of the savage state, disguised or ornamented by ingenious institutions and false eloquence."

Such sentiments, from such a source, ought to set Christians to thinking, whatever may be said about it, by political men. Do we not begin to see the dawnings of the period when nations are to learn war no more?

Leander Vaness, the catholic clergyman who a few years ago effected so much in the distribution of bibles on the continent of Europe, has at length separated himself from the British and Foreign Bible Society. The reason is not mentioned in the British journals; but probably, it is owing to the exclusion of the apocrypha, which the Catholics consider as canonical.

Dearth of the Bible.—In Rowan co. N. C., it has been found that 240 families are wholly destitute of the bible; in fifty-one of which no member could read. This, for such a thin population as exists at the south, must be considered rather extraordinary. To these destitute, perhaps, should be added, the mass of the coloured population.

A Premium of $50 has been offered by a benevolent individual, for the best tract "On Prayer," which shall be presented on or before the first of January next.

"The tract should contain particular instructions relative to *Closet Prayer, Family Prayer, Social and Special Prayer*, (on which point I have felt that Christians needed much to be enlightened), and *Public Prayer*. The whole to be so exhibited, that a plain man may easily comprehend the subject, and be led, by the blessing of God, to feel its importance."

Manuscripts may be addressed to the Secretary of the Am. Tract Society.

Missionary Boxes.—Is it not time for benevolent females in this part of the country to begin their accustomed arrangements for providing clothing for the mission stations? The scarcity of money, and the increasing wants of missionaries—see an article in the preceding columns—seem to suggest the propriety of commencing these annual efforts at an earlier period than usual.

The Journal of Law.—This is a periodical pamphlet of sixteen pages, issued semi-monthly, in Philadelphia, at $1.50 advance. The work, similar in plan to the Journal of Health, is intended to afford such general information on the subject of government, law, &c. as will be useful to every class of readers. It is conducted by an association of members of the bar.

A letter from Rev. Wm. Wisner, to a clerical friend, on the theological views of Dr. Taylor. Hartford, 1830.

The reasons for the appearance of this pamphlet, are thus specified in a note by the author:—"The following letter was written without any view to its publication, and sent to an individual in Massachusetts, of whose theological education the writer had the supervision. It would not have been given to the public, but at the earnest request of a number of clerical and lay brethren, and particularly from one who has retired from the active duties of the ministry, and whose reputation as a theologian is second to that of no pastor in New-England." As we have not felt called upon to embark in this discussion, it seems improper for us to say more, than that the letter appears to be a vigorous production.

The efforts made in this village last week, in behalf of the Sabbath school operations in the valley of the Mississippi, resulted, we understand, in obtaining by subscription or otherwise about $1000. The weather was extremely unfavourable; and after all, the sum obtained for this noble object seems to have been contributed, comparatively speaking, by a few individuals.

It was mentioned at the meeting on Monday evening, that the students of the Oneida Institute, who support themselves by manual labour, have subscribed to the above object a sum no less than $200.

Drowned, in the canal, on Tuesday last, a son of Mr. *John Wilson*, aged 4 years. More attention is necessary on the part of parents, to prevent the occurrence of similar accidents. We are informed that no less than seven children fell into the canal in this village, during the last week; and all of them must have been drowned, had they not been rescued by persons who happened to be near them.

Doctrinal Dialogues.—The writer of these promises nothing more than a desultory course of articles, such as his occasional leisure may enable him to furnish. See first page. Some men, however, are in the habit of performing more than they promise.

The Leper.—The poetry which bears this title—see last page—is supposed to be the production of a writer lately known by the signature of Roy.

For the Western Recorder.

CENTRAL AGENCY.

The regular monthly meeting of the Central Agency, will be holden on Tuesday the 10th inst. at the office of the Corresponding Secretary, at 2 o'clock, P. M. It is hoped that the members from abroad will take pains to be present at the meeting.

Applications for aid are continually coming in from feeble churches, and we cannot answer these calls, unless the churches put their hands in earnest to the work, and furnish us with funds. We have no where to look, under God, but to our brethren in the ministry, and to the churches under their care. Upon them we earnestly call for aid and co-operation in the good work. The difficulties which we feared and felt at the beginning are continually subsiding, and we hope that ere long, one feeling, and one object, will occupy the hearts and hands of all the friends of the Lord Jesus, and that to honour God and save souls will be the highest concern of all who profess the religion of the bible.

The present is a period which calls for action. Objects are multiplying; and unless the tone of piety and benevolence rises in proportion to this increase of objects, a re-action is almost certain; which, if it shonld occur, would paralyse the efforts of benevolence, and produce a shock, from which the church would not soon recover. Much depends upon ministers. O, may they all cherish such a spirit, and pursue such a policy, as shall abundantly enrich the church, and secure to themselves the approbation of the Lord Jesus. And may every professor feel the responsibility laid upon him, to devote his time and his substance to his Lord and Redeemer. Time is short.

Your's, &c. C.

For the Western Recorder.

Mr. Hastings—Please to insert in the next Recorder, the following resolutions, which were adopted by the Presbytery of Oneida at their late meeting at Fairfield:—

1. *Resolved*, That ministers belonging to this Presbytery, and the church sessions, be directed to assemble all their baptised children of suitable age, at least once in three months, for the purpose of prayer, catechetical and other religious instruction, in reference to their obligations as baptised children.

2. *Resolved*, That the ministers belonging to this Presbytery preach, at least once a year, on the subject of baptism, and the relation of baptised children to the church.

3. *Resolved*, That the foregoing resolutions be made a subject of investigation during the winter sessions of the Presbytery.

A true extract,

Attest, R. EVERETT, *Stated Cl'k.*

POLITICAL.

FOREIGN.

London papers to the 15th of June, were received at New-York, on Wednesday last.

The King.—Contrary to all expectation the King was still alive; and it is said that his symptoms were somewhat improved by the artificial means employed by his physicians to prolong his life. One of these, it is said, was an incision in the side, near the region of the heart. It appears to be admitted, however, that although his life may be thus prolonged for a short period, no hopes are entertained of his recovery.

Algerine Expedition.—The last accounts received in England of the French fleet, believed to be authentic, were that it left the bay of Palma on the 1st June, and sailed over to the African coast, but the appearance of the weather being unfavourable for disembarkation, it returned to its former anchorage at Palma, where, at the date of the last accounts, it remained waiting for a change of weather.

Two French brigs, attached to the blockading squadron, ran ashore near Algiers, on the 17th of May, in consequence of the thick and foggy weather, and the French commander could learn nothing of the state of the crews. Permission was therefore given to the British brig Ferret, Capt. Hastings, who had arrived off Algiers with dispatches, to enter the port; and Capt. H. had the horror of learning, on his arrival at the residence of the British consul, that one hundred and ten heads of the French sailors had been brought to the Dey's palace, and that the senior captain and eight men were brought into the town alive. Notwithstanding this dreadful slaughter, no less than 70 men were missing, who it was supposed had been massacred, as a reward of $200 was offered for the head of a Frenchman. This information was obtained on the spot, from the foreign consuls resident in Algiers, some of whom had seen the Frenchmen's heads piled up thus barbarously, and others had spoken with the senior French captain, whose recital was enough to make the blood thrill while telling it.

The approaching election in France excited more attention than the Algerine expedition. The London Courier anticipates a dreadful convulsion, if the struggle should continue between the present ministry and the nation.

Later Arrival.—An arrival at Boston, on Wednesday last, from Liverpool, brought London papers to the 22d of June.

The King was alive on Monday morning, the 21st; but each succeeding hour was expected to close his life. Recovery was said to be impossible. An alarming relapse had succeeded to the relieved state in which the King was, as was anticipated would be the case. He has been much disturbed by a new symptom, a very troublesome cough, which has produced restlessness, and consequently, an unfavourable change in every other respect.

The French Expedition.—An extraordinary express from Paris reached London on the 21st, announcing the news of the successful landing of the French expedition against Algiers.—The news was received in Paris by telegraphic dispatch, and was soon after announced by authority in the theatre of the opera, where it naturally created a great display of enthusiasm. The debarkation commenced at four in the morning of the 4th of June. The enemy had been driven from his position, and a battery of nine guns and two mortars had been taken possession of. The French army occupied the heights in front of the peninsula.

TELEGRAPHIC DISPATCH.

"*Bay of Tusetta-Chica, June* 14.

"The fleet yesterday anchored in the bay of Sidi Ferach. The whole of the army landed to-day, and now occupy the heights in front of the peninsula. We have taken possession of the enemy's batteries. The head-quarters are at Tusetta-Chica."

The French election for Deputies was to take place on the 23d June. A proclamation had been issued by the King, expressing the utmost regard for the interest and happiness of his subjects, and exhorting them to perform their duty, regardless of attempts "of insidious men" to poison their minds.

Latest from England.—The papers by yesterday's mail contain London dates to the 23d of June, received by an arrival at New-York on Friday last.

The King was still alive; but the symptoms of his disease were in no respect mitigated, and the prospect of his recovery was as hopeless as ever.

The news of the landing of the French army near Algiers is confirmed.

DOMESTIC.

The Salem Murder.—The supreme court of Massachusetts commenced a special session at Salem, on Wednesday the 21st ult. for the trial of the persons charged with the murder of Mr. White. On Friday, indictments were presented to the court against John F. Knapp, Jun. Joseph J. Knapp, and George Crowninshield, containing various counts, charging them both as principals and as accessaries. They all plead not guilty; and Crowninshield claimed the privilege of a special trial, which was granted. No indictment was presented against Palmer, who wrote the letter which led to the discovery of the murderers; and it was therefore supposed that he was to be used as a witness. More than twenty witnesses had been summoned to attend the trials.

In consequence of the death of Chief Justice Parker, who presided in the court until the day preceding his death, the court, on Tuesday last, adjourned for one week, when the trials were to commence.

Deaths from Cold Water.—An unusual number of deaths, from the imprudent use of cold water, took place during the late warm weather. Week before last, eleven died in Philadelphia, and the same number in New-York—several in Albany, and numbers in other places; and we have observed many deaths from the same cause, during the past week.

Albany and Schenectady Rail-Road.—The ceremony of breaking ground for this work, took place on Thursday last, at Schenectady. A procession of citizens was formed at twelve o'clock, at Davis' Hotel, and proceeded to the brow of the hill, near Judge Veeder's, in view of the city, where the first spade full of earth was dug. The Schenectady Cabinet mentions that the contractors on this work, have resolved that they would not furnish or permit any ardent spirits to be used by the workmen. It is stated that they find no difficulty in procuring workmen on those conditions.—*Alb. D. Adv.*

Awful Calamity.—After a week of extreme and oppressive heat, (says the Middlebury Vt. American, of the 28th ult.) heavy rain storms commenced last Saturday evening, and continued almost incessantly, until yesterday noon. The streams just north and east of this place, have been swollen to an unparalleled size.—Most of the bridges have been swept away, and crops are injured to a very great extent. Between this place and Vergennes, we learn that the tops of many fields of grain appeared but just above the surface of the water. But the most distressing results of this freshet, were at New-Haven West-Mills—a small hamlet about 3 1-2 miles north of this village. The stream running through that place had been dammed, as is supposed, by timber, &c. just above, until the heavy rain of Monday night broke through every barrier, and precipitated a tremendous torrent into the hollow, carrying off about twenty buildings, and with them the family of Mr. Nathan Stewart, consisting of seven, the wife and three or four children of Mr. John Wilson, and a son and hired man of L. B. Eldridge, Esq.; making fourteen persons who are supposed to have met a sudden and watery grave! There is, perhaps, a faint hope that some of these individuals may yet be found in safety. In the southeast part of this town, we learn that two dwelling-houses, with a saw-mill, &c. are swept away; one family narrowly escaping with their lives. At New-Haven East-Mills, we learn, generally, that the bridge, valuable woollen factory, grist-mill, saw-mill, &c. are all gone. The saw-mill occupied by Mr. Chase, in Weybridge, with the bridge standing near it, on the turnpike, are gone.—We also understand that the mills and bridges in Bristol are mostly destroyed; and we are fearful of hearing that our Salisbury friends have sustained serious injury. Immense damage has been done to buildings, farms, crops, &c. to the north and east of us. But all the desolation of other places is trifling, in comparison with that which has swept through New-Haven West-Mills; the besom of destruction appears to have literally moved all but the naked rock where the cluster of houses stood, and left there the gloom of death.

Inland Navigation.—A question very interesting to the inhabitants of the south-western part of this state, has just been decided in the most satisfactory manner. We allude to the navigation of the Alleghany river by steam, as high as the village of Olean, in the south-east corner of the county of Cattaraugus, in this state, the practicability of which was doubted by many. The steam-boat Alleghany, 90 feet in length, and 18 wide, left Pittsburgh on the 14th of May, and arrived at Olean on the 21st, without the least accident, and running only four days and a half. The Alleghany river, it is well known, rises in the state of Pennsylvania, and after a course of 60 or 70 miles enters New-York, soon after which it meets Olean creek, and then pursues its course to Pittsburgh, a distance of near 300 miles by water. The village of Olean, which stands at the junction of the Olean and Alleghany, is 2500 miles from the gulf of Mexico, 1400 feet above the level of the sea, and 600 above the junction of the Alleghany and Monongahela at Pittsburgh.—Previous to the construction of the Erie canal, Olean promised to become the great thoroughfare for emigrants, to the Mississippi and Ohio valleys; but the greater facilities offered by the canal have caused the decline of the village to be nearly as rapid as its rise. It must, however, always be the centre of an extensive lumbering business, and we hope the success of this first attempt at opening thus far a steam navigation, will be a signal for its increase, and add to the prosperity of the hardy pioneers of civilisation who are already thickly scattered over that region of extensive and valuable forests. Olean-Point is but 25 miles from the Genesee river, and the time is not, perhaps, far distant, when another connecting link of the vast chain of internal improvement, which is rapidly circling our country in a bond of common interest, will here be constructed, as its practicability has already been demonstrated.—*Syracuse Gaz.*

Dollars.—Spurious dollars are in circulation. They are of the Spanish stamp of the dates 1802-3-8 and 18; the composition of which is supposed to be bell-metal. They are well executed, but being of a whiter appearance than usual with the true coin of the same periods, they may be easily detected.

Census of Boston.—It appears from the returns of the number of inhabitants in Boston, so far as rendered, that the whole may be stated at 61,000, and that the population has decreased within the last two years. In 1825, a census was taken by order of the city authorities, which gave 58,237, showing an average increase of 3000 a year for the five years preceding. The loss is supposed to be in the number of mechanics employed in building.

Common Schools.—The school teachers in many parts of Massachusetts are holding county conventions, for the purpose of promoting improvements in the system of common schools. As might be expected, they are attended with the best results, and are giving a new impulse to the laudable spirit already excited on the subject in that state. It is obvious that the opportunities afforded by such meetings, for an interchange of views and feelings on topics of common interest and pursuit, must have a highly favourable influence.—*Conn. Courant.*

A convention of teachers of common schools in the county of Livingston, was held at Geneseo on the 3d inst. at which, among other things, it was resolved, "that it be recommended to other counties to call conventions of teachers, to take into consideration the subject of reforming the common school system in this state, without legislative aid." One laudable object in contemplation is to introduce a uniform system of school books throughout the state.—*Geneva Gazette.*

MARRIED,

In Hartford, Conn. on the 14th ult. Mr. *John Taylor Jones*, to Miss *Eliza Grew*, daughter of Rev. Henry Grew. They will sail in a few days for Calcutta, on their way to Burmah, as christian missionaries.

DEATHS.

In Sherburne, Chenango co. on the 12th of May, Deacon *Abraham Raymond*, aged 72.—He was born in Kent, Con. Dec. 12th, 1757. He has left a numerous circle of relatives and christian friends, to mourn the loss of his society, his counsels, and prayers. He was early engaged in the revolutionary struggle that procured our independence; but was prevented from continuing during the period of his enlistment, by an illness that nearly proved fatal.—He however remained a soldier long enough to encounter many dangers, and evince that his bosom was animated by the pulsations of genuine patriotism. At one time, when engaged in a skirmish with the enemy, and his commanding officer had ordered a retreat, which he did not hear, he found himself alone, and exposed to a shower of musketry for a considerable distance, before he gained the detachment to which he belonged. But the most interesting features of his life and character are found in his long tried fidelity as a christian soldier, and his usefulness as an officer of the church. At the early age of nineteen he became hopefully pious, and for more than half a century he was zealously engaged in the christian warfare.—His uncommon devotedness from the first, was a subject of remark and pleasing anticipation among his pious acquaintance. In allusion to the fact that youth of uncommon promise are frequently prematurely cut off, an aged relative often remarked of him, that he would probably soon do his work, and be called to a better state of existence. Providence had, however, ordered it otherwise. He was one of the early settlers in the town of Sherburne, and the senior officer of the second congregational church from the time of its organisation. His usefulness in this station will long be remembered by those who witnessed his untiring zeal, and the efficiency of his efforts to advance the cause of truth. He was eminently a man of prayer.—During one of the seasons of religious refreshing with which this region, now so dead and barren, was formerly visited, he remarked to a friend—"I have never for the last ten years, once bowed before the throne of grace, without praying for a revival of religion." At such seasons, his fervent prayers, his able and animated exhortations, showed how deeply he felt for the prosperity of Zion. Deacon Raymond was also distinguished for a sound judgment, for energy, and for unwavering decision of character. In difficult cases of ecclesiastical discipline, his influence was always great, and his counsels received with attention and confidence. He felt the evident indications of approaching dissolution with the composure of a Christian. He had no fear of death. The Lord, said he, will do all things right. May his example influence the many who mourn his loss, to a life of similar self-devotedness, that their latter end may be full of peace and hope. *Communicated.*

On the 24th ult. at New-Hartford, Mrs. *Emeline S.* wife of Mr. William B. Doubleday, aged 22. On the 12th, their infant daughter.

In Hamilton, on the 25th ult. *Edward Metcalf*, formerly of East Hartford, aged 26.

In Boston, on the 26th ult. of apoplexy, Hon. *Isaac Parker*, chief justice of Massachusetts, aged 62. He retired to rest on Saturday evening in as good health and spirits, apparently, as he had enjoyed for years. On Sunday morning he was attacked, at an early hour, with the disease, which in a few hours ended his existence. He was an eminent lawyer, and an exemplary citizen.

In Middletown, Conn. on the 21st ult. Hon. *Samuel W. Dana*, formerly a distinguished senator in Congress from that state, aged 71.

In Natchez, on the 4th ult. Hon. *George Adams*, a Senator in Congress from the state of Mississippi.

In Mexico, Oswego co. after a short illness, on the 22d ult. Mrs. *Emily Dundas*, wife of Burnet Dundas, Esq.

In Chatham, Conn. of apoplexy, Deacon *Constant Welch*, aged 74. He had been a member of the baptist church nearly fifty years.

In Lebanon, Conn. on the 18th ult. Capt. *Denison Wattles*, aged 76.

NOTICE.

The annual meeting of the Ladies' Association in aid of Foreign Missions, will be held at the session room of the second Presbyterian Church, on Wednesday the 4th inst. at 3 o'clock, P. M. Address by Rev. Mr. Aikin.

N. B.—A general attendance is requested.

August 3, 1830.

PUBLIC MEETING.

The inhabitants of Utica, friendly to the designs of the "American Seaman's Friend Society," are requested to meet at the Baptist Church in Bread street, this evening, at seven o'clock, for the purpose of appointing delegates to attend a convention at Syracuse on the 11th day of August instant.

On behalf of the Committee.

JNO. BRADISH, *Secretary.*

August 3, 1830.

WESTERN EDUCATION SOCIETY.

The anniversary of the Western Education Society is to be holden in the village of Auburn, on Wednesday the 18th of August next, at 7 o'clock, P. M. after the exercises of the annual commencement of the Theological Seminary. The Directors are to meet in the chapel of the Seminary on Tuesday preceding, at 2 o'clock, P. M. A general attendance of the Directors is requested.

By order of the Executive Committee.

JA's EELLS, *Cor. Sec. W. E. Soc'y.*

Westmoreland, July 24, 1830.

NOTICE.

A YOUNG gentleman, who is qualified to teach the Latin and Greek Languages, will probably find employment, by enquiring at the office of the Western Recorder as soon as the 16th instant.

August 3, 1830. 31w2

SELLING OFF AT COST,

At No. 36, Genesee street,

THE Subscriber, having made a different arrangement in his business, offers his whole Stock, consisting of *European, India* and *American* DRY GOODS, and *Family* GROCERIES, *at cost*. Those wishing to purchase will do well to call.

AUGUSTUS PEASE.

Utica, August 3, 1830. 31

MEMOIR OF DR. PAYSON.

HASTINGS & TRACY have just received a new supply of the Memoir of Rev. Edward Payson, D. D. late pastor of the second church in Portland.

Also, Strictures on the Review of Dr. Spring's Dissertation on the Means of Regeneration, in the Christian Spectator, for 1829; by Bennet Tyler, pastor of the presbyterian church in Portland, Maine.

A Vindication of the Strictures on the Review of Dr. Spring's Dissertation, &c.; by the same. Christian Fellowship or the Church Member's Guide; by J. A. James. Also, Speech of Hon. Henry R. Storrs, on the bill for the removal of the Indians west of the Missisippi. *July* 28, 1830.

MORE NEW BOOKS.

HASTINGS & TRACY, No. 94, Genesee street, have just received a Table of Logarithms, of Logarithmic Sines, and a Traverse Table; Turner's Chemistry, new edition; complete setts of Day's Mathematics; Davies' Surveying; Smiley's Geography; Questions on Goldsmith's Rome; Clarence, or a Tale of our own Times; and a new supply of the Family Library, consisting of Millman's History of the Jews, and Lockhart's History of Napoleon. *Utica, July* 5, 1830.

HARDWARE, &c.

JAMES DANA & Co. No. 88, Genesee street, are now receiving, by the late arrivals from England, in addition to their former Stock, a fresh supply of Hardware, Saddlery, Cutlery & Cabinet Ware, which they offer, wholesale and retail, on the most favorable terms. *Utica, May* 25, 1830. 21

FRUIT.

THE Subscribers are just receiving a Supply of fresh FRUIT, among which are—

80 boxes Raisins,	30 drums Figs,
50 do. Lemons,	10 do. Sultana Raisins,
20 do. Oranges,	40 bales Almonds, &c. &c.

PARKER & HASTINGS,

April 27, 1880. No. 90, Genesee street.

GROCERIES.

PARKER & HASTINGS, No. 90 Genesee street, (Green Store), are now receiving a fresh supply of GROCERIES, comprising almost every article usually kept in their line of business, which they offer at a very small advance from the New-York prices, for cash.

Utica, April 27, 1830. 17

TEAS, SUGARS, COFFEE.

50 chests fresh Teas, 20 bags Coffee, 10 hhds. Brown Sugars, 30 boxes Loaf Do.

Just received, by PARKER & HASTINGS, No. 90, Genesee street.

Utica, April 27, 1830. 17

MOLASSES, FISH, TOBACCO.

30 hhds. Molasses, 150 qt's Codfish, 15 bbls. Shad, 60 bbls. Mackerel, 40 kegs Tobacco,

Now receiving, and for sale, By PARKER & HASTINGS,

April 27, 1830. No. 90, Genesee street.

Franklin Primer—Improved Reader—and American Class-Book.

HASTINGS & TRACY have just received a supply of these very popular School Books, recently recommended by the Boston Convention of School Teachers. [This meeting was attended by more than two hundred persons, consisting of gentlemen, teachers, and other friends of education, from Massachusetts, New-Hampshire, Connecticut, and Vermont.] H. & T. will soon be prepared to supply Booksellers with these Works, on the same terms with the publisher at Greenfield.

Utica, June 8, 1830.

FOR SALE,

A FARM, situate in Deerfield, about four and a half miles from Utica, on the road to Trenton Falls.—It contains about eighty acres of good land, about fifty of which are under improvement, and well watered. On the premises are a framed House and Barn, and other out-buildings, with a good orchard, containing about one hundred and fifty trees, cansisting of apples, plums and cherries. It will be sold on reasonable terms. Apply to the Subscribers, on the premises.

LINUS BIDDLECOME.
NEHEMIAH A. COBB.

Deerfield, June 14, 1830. 24w4

POETRY AND MUSIC.

From the American Monthly Magazine.

THE LEPER.

"Room for the leper! Room!" And as he came
The cry passed on—"Room for the leper! Room!"
Sunrise was slanting on the city gates
Rosy and beautiful, and from the hills
The early risen poor were coming in
Duly and cheerfully to their toil, and up
Rose the sharp hammer's clink, and the far hum
Of moving wheels and multitudes astir,
And all that in a city murmur swells,
Unheard but by the watcher's weary ear
Aching with night's dull silence, or the sick
Hailing the welcome light, and sounds that chase
The death-like images of the dark away.

"Room for the leper!" And aside they stood,
Matron, and child, and pitiless manhood—all
Who met him on his way—and let him pass.
And onward through the open gate he came,
A leper with the ashes on his brow,
Sackcloth about his loins, and on his lip
A covering, stepping painfully and slow,
And with a difficult utterance, like one
Whose heart is with an iron nerve put down,
Crying "Unclean! Unclean!"

'Twas now the depth
Of the Judean summer, and the leaves,
Whose shadows lay so still upon his path,
Had budded on the clear and flashing eye
Of Judah's loftiest noble. He was young,
And eminently beautiful, and life
Mantled in eloquent fulness on his lip,
And sparkled in his glance, and in his mein
There was a gracious pride, that every eye
Followed with benisons—and this was he!
With the soft airs of summer there had come
A torpor on his frame, which not the speed
Of his best barb, nor music, nor the blast
Of the bold huntsman's horn, nor aught that stirs
The spirit to its bent, might drive away.
The blood beat not as wont within his veins;
Dimness crept o'er his eye; a drowsy sloth
Fettered his limbs like palsy, and his port,
With all its loftiness, seemed struck with eld.
Even his voice was changed; a languid moan
Taking the place of the clear, silver key;
And brain and sense grew faint, as if the light,
And very air, was steeped in sluggishness.
He strove with it awhile, as manhood will,
Ever too proud for weakness, till the rein
Slackened within his grasp, and in its poise
The arrowy jereed like an aspen shook.
Day after day he lay as if in sleep.
His skin grew dry and bloodless, and white scales,
Circled with livid purple, covered him.
And then his nails grew black, and fell away
From the dull flesh about them, and the hues
Deepened beneath the hard unmoistened scales,
And from their edges grew the rank white hair—
And Helon was a leper!

Day was breaking,
When at the altar of the temple stood
The holy priest of God. The incense lamp
Burned with a struggling light, and a low chant
Swelled through the hollow arches of the roof
Like an articulate wail, and there, alone,
Wasted to ghastly thinness, Helon knelt.
The echos of the melancholy strain
Died in the distant aisles, and he rose up,
Struggling with weakness, and bowed down his head
Unto the sprinkled ashes, and put off
His costly raiment for the leper's garb,
And with the sackcloth round him, and his lip
Hid in a loathsome covering, stood still
Waiting to hear his doom:—

Depart! depart, O child
Of Israel, from the temple of thy God,
For He hath smote thee with his chastening rod,
And to the desert wild,
From all thou lov'st away thy feet must flee,
That from this plague his people may be free.

Depart! and come not near
The busy mart, the crowded city, more;
Nor set thy foot a human threshold o'er,
And stay thou not to hear
Voices that call thee in the way; and fly
From all who in the wilderness pass by.

Wet not thy burning lip
In streams that to a human dwelling glide;
Nor rest thee where the covert fountains hide,
Nor kneel thee down to dip
The water where the pilgrim bends to drink,
By desert well, or river's grassy brink.

And pass not thou between
The weary traveller and the cooling breeze,
And lie not down to sleep beneath the trees
Where human tracks are seen;
Nor milk the goat that drowseth on the plain,
Nor pluck the standing corn, or yellow grain.

And now depart! and when
Thy heart is heavy, and thine eyes are dim,
Lift up thy prayer beseechingly to Him
Who, from the tribes of men,
Selected thee to feel his chastening rod—
Depart! O leper! and forget not God!

And he went forth, alone! not one of all
The many whom he loved, nor she whose name
Was woven in the fibres of the heart
Breaking within him now, to come and speak
Comfort unto him. Yea; he went his way,
Sick, and broken-hearted, and alone—to die!
For God hath cursed the leper!

It was noon,
And Helon knelt beside a stagnant pool
In the lone wilderness, and bathed his brow,
Hot with the burning leprosy, and touched
The loathsome water to his fevered lips,
Praying that he might be so blest—to die!
Footsteps approached, and with no strength to flee,
He drew the covering closer on his lip,
Crying "Unclean! Unclean!" and in the folds
Of the coarse sackcloth shrouding up his face,
He fell upon the earth till they should pass.
Nearer the stranger came, and bending o'er
The leper's prostrate form, pronounced his name.
"Helon!" the voice was like the master-tone
Of a rich instrument; most strangely sweet;
And the dull pulses of disease awoke,
And for a moment beat beneath the hot
And leprous scales with a restoring thrill.
"Helon! arise!" and he forgot his curse,
And rose and stood before him.

Love and awe
Mingled in the regard of Helon's eye,
As he beheld the stranger. He was not
In costly raiment clad, nor on his brow
The symbal of a princely lineage wore;
No followers at his back, nor in his hand
Buckler, or sword, or spear; yet in his mein
Command sat throned serene, and if he smiled,
A kingly condescension graced his lips,
The lion would have couched to in his lair.
His garb was simple, and his sandals worn;
His stature modelled with a perfect grace;
His countenance, the impress of a God,
Touched with the open innocence of a child;
His eye was blue and calm, as is the sky
In the serenest noon; his hair unshorn
Fell to his shoulders; and his curling beard
The fulness of perfected manhood bore.
He looked on Helon earnestly awhile,
As if his heart was moved, and stooping down
He took a little water in his hand
And laid it on his brow, and said, "Be clean!"
And lo! the scales fell from him, and his blood
Coursed with delicious coolness through his veins,
And his dry palms grew moist, and on his brow
The dewy softness of an infant's stole.
His leprosy was cleansed, and he fell down
Prostrate at Jesus's feet, and worshipped him.

Juvenile Musical Instruction.—We perceive by the Connecticut Observer, that the method of juvenile instruction, which is practised in some parts of Germany and Switzerland with so much success, has recently been introduced into the city of Hartford. The system seems to be borrowed, in some measure, from the methods of monitorial instruction which are adopted among children and infants, for the purpose of inculcating the rudiments of language, &c. We have long been persuaded that something of this kind ought to be introduced into this country. The exact system which it details is not before us. Mr. Wm. Woodbridge, as we learn, became acquainted with it in his late European tour; and it is through his influence, we presume, that the undertaking has commenced in Hartford. We wish it every success; and are fully persuaded that the system, or at least some modification of it, might be introduced extensively into our towns, and villages, and schools of every description.

Some of the English doctors and amateurs, it is true, have objected against the utility of this kind of instruction, (see Burney's History of Music), on the ground that voices cannot well be formed in this way with sufficient accuracy. This is, of course, some trifling drawback upon the system; yet we hesitate not to say, that it might be entirely obviated by skilful teachers. We speak advisedly on this subject. Some part of the system, or something of a similar nature, was tried in several places in this vicinity, with success, a few years ago. We should like to see the thing pursued, and introduced into all the infant schools, Sabbath schools, and primary schools around us. We know of nothing that would have a greater tendency to improve the sacred music of the country, and lay a solid foundation for radical reform. Probably, some modification of the European system would be better than the entire plan which is there adopted. But of this we cannot speak with confidence, till we become more conversant with the details.

MISCELLANEOUS.

From the American Pastor's Journal.

"WITHOUT NATURAL AFFECTION."

U——, of U——, commenced the world a poor man; but by industry and economy, he amassed a large property, so that he spent the latter part of his life in the luxury often attendant upon wealth, when not at the disposal of religious principle. In a pleasant part of his ground, and at a short distance from his house, he prepared an elegant family tomb, to which, about twenty years since, were successively committed his own and his wife's remains. Three sons inherited his estate, and lived, for a number of years, in luxury and lordly independence. Some years since, one of these sons was called to bury his wife, whose remains were committed to the same family tomb. This large, independent estate is now wasted. These heirs to unearned wealth have nothing which they can call their own, but are dependent on daily labour for the sustenance of their families. The door of the tomb has been thrown down, and, for seven or eight years, these sons have suffered the remains of their parents, and the wife of one them, though within a stone's throw of their door, to lie exposed to the open air, and the examination of every intruder; nay, to be scattered upon the floor, and without the door of the tomb; and even to be trampled upon by sheep and other animals, that are permitted to graze in the field where the tomb lies. Monumental inscriptions have been defaced, and a mouse has built its nest among the bones of her whose husband lives near by?

And what has been the cause of all this waste of property, this beastly insensibility? Habits of luxury and idleness have done much, but the grand cause of the whole has been *Intemperance*—"She hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death." *Prov.* vii. 26, 27.

It is pleasant to discover occasionally, in the person of one whose speculative errors have been extensively detrimental, that his head, after all, may have disagreed with his heart. Witness the following:—

From the Methodist Herald.

MERIT OF GOOD WORKS.

Among all the arguments which our calvinistic brethren have brought against us, in charging us with holding to the efficacy or merit of good works, is it not surprising they have overlooked the following declaration of Rev. John Wesley?

"At the Bristol Conference, in the year 1783, Mr. Wesley was taken very ill; neither he nor his friends thought he would recover. From the nature of his complaint, he thought a spasm would probably seize his stomach, and occasion sudden death. Under these views of his situation, he said to Mr. Bradford—"I have been reflecting on my past life. I have been wandering up and down between fifty and sixty years, endeavouring in my poor way, to do a little good to my fellow creatures; and now it is probable there are but a few steps between me and death, and what have I to trust to for salvation? I can see nothing which I have done or suffered, that will bear looking at. I have no other plea than this: "I the chief of sinners am; but Jesus died for me."

Any person may become acquainted with the creed of the Methodists in this particular, by consulting the 8th and 9th verses of the second chapter of Paul's Epistle to the Ephesians. B.

CHRISTIAN DEVOTEDNESS.

"*Willing to go any where, and do any thing.*"

At the last monthly concert in the baptist church, Hartford, Connecticut, Rev. Mr. Skinner, expecting soon to embark for Africa, was present, and gave an account of his excises in reference to missions.

Mr. S. said he obtained hope while in this city. From the very dawn of that hope, his mind had been exercised on this subject. He had thought of Burmah; of Greece; of almost every unevangelised field, and felt a willingness to labour in any that providence should designate.

His mind, he said, was now settled down upon Africa. If he knew he should live but a short time after his arrival, it would not intimidate him; for he thought he could do more good in a *short* life in that country, than in a *long* one here. Many of his remarks, evidently breathing the very benevolence of the gospel, were deeply affecting to the audience.

The young lady who is in a few weeks to embark for Asia, was also present. For the cause of missions in general, and for missionaries in particular, several prayers were offered; and the Lord graciously favoured his servants with much freedom in calling upon his name. A prayer was made by the father of the young lady. He also addressed the meeting, and manifested much cheerfulness in regard to the sacrifice he was called to make to the God of missions. His remarks on the expression of the apostle—"Ye are not your own," were very appropriate and moving. At the close many said, "It is good for us to be here."

AN ORIGINAL TRACT ANECDOTE.

In the district of A——, one Sabbath morning, as some Sunday school children were going to their school, having with them a little bundle of tracts, they passed by the field of a man who had for a long time neglected the sanctuary, and the ordinary means of grace. One of them passed over the fence, and fastened to the plow-beam the tract called the Swearer's Prayer, and continued on to school. On Monday morning, when the man came to his plow, he found the tract, but was unable to tell how it came there; and surprised at the circumstance, took it home and read it carefully again and again. Conviction fastened upon his conscience; he began to attend places of public worship. His anxiety after truth continued, until, as he trusts, he found peace in a Saviour's blood, and has since connected himself with a christian church.—*Charleston Observer.*

RETORT COURTEOUS.

It is well known that the majority of the clergy of the established church in England, treat the dissenting ministry with contempt. In the town of ——, it happened that the clergyman and the dissenting minister were of the *same name.* Owing to this, their letters and parcels were often confounded. One day the clergyman opened a letter, and soon discovered that it was for his neighbour. He sent it to him with this message—"Sir, if you had not assumed a title which you have no right to, this mistake would not have occurred." In a few days after, the dissenting minister opened a parcel containing a series of *imitation* manuscript sermons. He immediately sent it with the annexed message—"Sir, if you had not assumed an office for which you not are qualified, this mistake would not have occurred."

In the city of M., in Connecticut, there lived an aged pair of coloured people. The wife was a holy, praying woman, and the husband a very wicked and prayerless man. In conversing with my informant, one day, the good woman said that she did not know but she must cease praying for her husband, because he appeared to be utterly reprobate. She was however advised not to despair, but to persevere in supplicating the throne of grace, and still making known her wants to a prayer-hearing God. She did so, and after a while her husband became a decidedly pious man, and as eminent for his piety as he had before been for his iniquity. Being asked one day, if he was not afraid that he should fall away and perish eternally, he answered, "No, I am not afraid; for if the *devil* is stronger than *Christ*, why did he not *keep* me when he *had* me?"

AGAINST THE LOVE OF MONEY.

There is something peculiarly solemn in the apostle's mode of adjuring Timothy to avoid this sin. The single apostrophe—"Oh, man of God!" would be a panoply against temptation. The implied impossibility, that a "*man of God*" could be a coveter of money, was equal to a thousand arguments against it.—*Hannah More.*

In politics, in mercantile or municipal affairs, we may be all engaged, talkative, scheming, warm-hearted, and it is well enough; but if we act with similar engagedness in the affairs of salvation, hundreds vociferate, radicalism, fanaticism, innovation, imprudence. Why is it thus? Answer:—*They love the praise of men more than the praise of God.—N. Y. Evang.*

Wear your learning, like your watch, in your private pocket, and do not pull it out to show that you have one; but if you are asked what o'clock it is, tell it.

LITERARY AND SCIENTIFIC.

PRIESTCRAFT EXPOSED.

This is the title of a lecture, delivered in Chester, April 9, 1830, being the annual fast; together with an essay on the clergy of the United States; by U. C. Burnap, pastor of the congregational church in Chester, Vt. Windsor, John C. Allen, 1830.

This lecture is founded on Jeremiah v. 31. "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?"

The author undertakes to show, "What priestcraft is; where, and under what circumstances it prevails; what kind of efforts should be made to prevent it; and what may be done to promote its prevalence." On each of these points, he is successful. The essay discusses the condition of the clergy of our country, and the character of the most prominent objects which they are engaged to promote.

LENGTH OF GERMAN WORDS.

The English language presents some few words, which the short-winded race who adopt it as the medium for expressing their thoughts, are apt to consider somewhat long. Of these, *prothonotary* is not perhaps the very shortest. Polysyllabic as it is, however, it forms but a member of the following word in German:—

Viceoberappellationsgerichtsprotonotarius.
In Eng.:—Appeal-courts-chief-prothonotary's-deputy.

PLUGGING TREES.

This simple operation consists in boring a hole in a tree with a gimblet, about one third of the diameter of the tree, in depth Fill the hole with a small quantity of *flour of sulphur*, and plug the hole by driving in a wooden peg. This does not injure the tree in the least; but the sulphur is decomposed, or carried into the circulation by the sap, and is exhaled by the leaves in a gaseous state; while it poisons and kills all the caterpillars and insects preying upon them. Whether boring and plugging with sulphur the roots of the peach trees and other trees, whose roots are injured by insects, will answer as well, is unknown to me, not having tried it; but it is worth while to make the experiment—the result may be favourable.—*Rafinesque.*

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks,	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank	par	Salem S. M. & B. Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-2	Hoboken	do
Albany State Bank*	do	Paterson	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City	do
Newburgh*	do	State, Trenton	do
Columbia, Hudson	stopped	All others	1-2
Middle District	do	*Pennsylvania.*	
Orange County	1-2	Philadelphia Banks	par
Catskill	do	Chester County	1-2
Troy	do	Delaware County	do
Farmers', Troy*	do	Reading	3-4
Mohawk	do	York	1
Geneva	3-4	Pittsburgh	do
Utica	do	Gettysburgh	do
Utica Branch	do	Chambersburgh	do
Auburn	do	Carlisle	do
Ontario	do	Lancaster	do
Central	do	Greensburgh	5
Rochester	do	Brownville	do
Newburgh Bran. Ithaca	do	Silver-Lake	25
Jefferson County	do	All others uncert. or	broken
Chenango	do	*Maryland.*	
Niagara	broken	Baltimore banks	1-2
Wash. & Warren,	do	Somerset & Wor.	broken
Plattsburgh	do	Snowhill	do
Greene county	do	Princess Ann	do
J. Barker's Exchange	do	Cumberland	do
Maine.		All others	1 1-2 a 2
Bath	10	*Dist. Columbia.*	
Waterville	do	Bank of Columbia	25
Castine	broken	Alexandria Mer.	broken
Wiscasset	do	Franklin	do
Kennebec	do	All others	1 a 1 1-2
Passamaquoddy	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank	3-4	*South-Carolina.*	
Exeter	10	Charleston Banks	3
All others	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe	5
Berkshire bank	broken	Marietta	do
Essex, Salem	do	Steubenville	do
Farmers', Belchertown	do	Farmers & Mec.	do
All others	1-2	Lancaster	do
Connecticut.		St. Clairsville	do
Norwich Bank	par	Mount-Pleasant	do
Eagle, New-Haven	broken	Western Reserve	do
Derby	do	Columbus	do
Thames	5-8	All others uncert. or	broken
All others	1-2	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	5
Pawtucket	stopped	Michigan	2
All others	1-2	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	3

* Bills of these Banks, $20 and upwards, par.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$115 50a117	Sole, oak tanned, lb	20a25
Pearl	122a125	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a30
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	10a11	Sperm, summer st'd	64a65
Java	12a13	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	7 50a7 75
Alabama	9a11	—— prime	5 25a5 50
Feathers,		Pork, mess	11 50a12 00
Live American, lb	35a36	—— prime	9 12a9 25
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 12a2 37	Butter, NY dairy	12a16
Scale	1 50a1 62	Hog's Lard	5a6
Pickled, bbl	3 50a3 75	Cheese, Amer	6a7
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	8 50a9 00	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	47a43
American	7a7 3-4	Liverpool ground	45a46
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	4 87a5 00	Havana, white, lb	12a14
Western (canal)	5 12a5 37	—— brown	8a9
Rye flour	3 00a3 25	New-Orleans	7a8
Indian meal	2 37a2 50	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 03a1 10	*Tallow,*	
—— western	1 12a1 15	American, lb	6 1-2a7
Rye	63a65	*Teas,*	
Corn, north yellow	55a56	Bohea, lb	30a32
Oats	36a37	Souchong	44a75
Barley	68a	Hyson-skin	38a75
Beans, 7 bush's	7 50a8 00	Young-Hyson	70a1 12
Hides,		Hyson	85a1 15
LaPlata, lb	14a15	Gunpowder	1 00a1 30
S. A. horse, p'ce	1 75a1 87	Imperial	1 00a1 30
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	4 1-2a6
Lumber,		Cuba	14a25
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 25a2 25
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a36
Hoops, per M	25 00a	—— pulled	32a35
Staves, pipe	38 00a40 00	Common	18a25
—— hhd	27 00a30 00	Spinning	18a33
—— bbl	21 00a22 00	Amer Hatters	20a28

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honorable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

A NEW SUPPLY.

HASTINGS & TRACY, No. 94, Genesee street, have just received a new supply of Woods on Infant Baptism, Dick's Christian Philosopher and Philosophy of Religion, Daily Food, Scott's History of Scotland, Child's Botany, The Little Philosopher, in 3 parts, Barber's Grammar of Elocution, &c.

Also, just received, Hoyt's Antiquarian Researches, comprising a history of the Indian Wars in New-England, Brown's Dictionary of the Bible, Hart's Geography, Sequel to Popular Lessons, &c.

Utica, June 29, 1830.

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1828. L. HOLBROOK.

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.

Utica, August 18, 1829. 33

Dr. ROBERTS'

WELCH MEDICAMENTUM,

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach, and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation of the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

Utica, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency; and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— Utica, *Jan.* 6, 1830.

Dr. Hitchcock—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe, as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition. Your's, very truly. D. C. LANSING.

Utica, *July* 17, 1829.

Sir—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce into general use. A. P. PAINE.

Utica, *June* 10, 1829.

I certify, that I was attacked with a very severe cholic. After taking two table-spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street, Utica.

July 28, 1829. 30

MARSHALL'S AMBROSION.

PRICE $2.50 PER BOTTLE.

THE Proprietor has found it necessary to adopt the above term for his medicine, (now much improved by experience), which he formerly called Panacea, from the spurious compounds offered the public under the latter name. The virtues of this Medicine are so fully acknowledged, and its reputation so firmly established, that the Proprietor deems it almost superfluous to recommend it as a sovereign remedy to all those afflicted with the complaints below stated, who have not been nor can be cured by ordinary medical practice. This composition is vegetable, perfectly innocent, and an excellent *purifier* of the *blood.* From two to six bottles, generally, effect cures of the most obstinate cases.

Diseases.—Scrofula; King's Evil, ulcerated Sore Throat; Ulcers of every description, particularly Fever Sores, however old and inveterate; Mercurial Affections; Chronic Rheumatism; General Debility, Derangement of the Stomach, attended with puking; White Swellings; Diseases of the Bones and Skin, as Scurvy. Salt Rheum, Shingles, Tetters, Blotches of the Face, &c,

The following recommendation and certificates of cures, will, it is presumed, convince the most sceptical of the intrinsic value of this medicine:—

To the Editor of the Western Recorder.

Sir—I consider it the duty of every man to give publicity to any thing, coming immediately under his observation, that may tend to the benefit of the human family. I therefore give the following statement, in good faith, and from the conviction that it will prove serviceable to many:—

Abraham Vanderpool has been employed in my stone ware factory several months; during which time he had one of the most inveterate and offensive ulcerated sore legs that ever came within my notice; and, in fact, the fetor arising from it was such as drove each man successively from my employ, almost as soon as engaged. He was directed to commence using Dr. Marshall's Ambrosion. A few bottles of this article removed the offensive smell, *healed the part entirely,* and improved his health in a very high degree. The effect of this medicine was truly astonishing. I shall only add, that this man had been in the hospital at Philadelphia for several months, and left it uncured; and has since had considerable but ineffectual medical aid. AMOS GAY.

Utica, Dec. 31, 1829.

New-Hartford, *July*, 1829.

While labouring under an inveterate ulceration of the leg, of *seven years* standing, with about *fifty sores* between the knee and ankle, discharging constantly fœtid matter—irregular sleep, impaired appetite, and costive habit of body, I commenced using your medicine. Five or six bottles removed the pain and inflammation and *healed the sores perfectly.* Though it is long since my cure, the limb remains well and sound, and my health good. A number of respectable physicians had previously attended me without effect. The severity of my case is pretty well known; but I think it your duty to publish it for the benefit of such as may be similarly afflicted, and without the knowledge of so important a remedy. CATHARINE HUGGINS.

To Dr. G. Marshall.

I suffered severely, a long time, from a violent cutaneous and rheumatic affection; had received able medical aid in vain, and was rendered, by pain and loss of appetite, a cripple and mere skeleton; when I began taking your Ambrosion; a few bottles of which removed the complaint, and restored me to health.

JAMES BOARDMAN,
Barclay st. N. Y. late Captain U. S. Army.

To Dr. G. Marshall. June, 1820.

Some time after Dr. Mott had performed a difficul operation on me, for aneurism, mortification took place in one foot, dangerous ulcers were formed, and many of the bones carious. I used several bottles of your Ambrosion. The effect was, the rotten part of the bones came away, and the ulcers healed satisfactorily. The preservation of my foot is due to your medicine.

SPARHAWK PARSONS, 198, Spring st. N.Y.

To Dr. G. Marshall. July, 1829.

To be had of Mr. John Williams, Messrs. Storrs & Co. Dr. J. B. Marchisi, and Messrs. Hitchcock & Swan, Genesee street.

Those desirous of placing themselves under the Proprietor's care, and can make it convenient to come here, will receive every attention. Communications, post paid, and orders from any part, will be promptly attended to.

☞ To guard against imposition, observe—the medicine is not genuine, without my name impressed upon the seal of each bottle, and obtained of accredited agents; printed directions accompanying it.

G. MARSHALL, No. 93, Genesee street, Utica.

August 25, 1829 34

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1829. 24

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

NOTICE.

THE Subscriber has removed his Medical Dispensary, No. 39, Genesee street, where he will keep Dr. Roberts' WELCH MEDICAMENTUM for sale; and also at the druggist stores of Hitchcock & Swan, J. & W. Williams, Warner & Harvey, and H. Storrs & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

HITCHCOCK's

NEWLY INVENTED SNUFF.

FOR the cure and absolute relief of Catarrh, Dizziness of the Head, Nervous Headache, Fallen Sickness, and Infants troubled with Snuffles. It is an immediate relief for the above disorders, and is also found beneficial in partial attacks of the palsy, especially in elderly people; the fits having often been protracted for years. The proprietor, after more than fourteen years practice, can safely say, that he has met with nothing as a substitute for it in the above diseases. Having proved the inefficacy of a variety of catarrhal snuff in his own family, he was induced to make a trial for something more certain and efficacious, and was led to the discovery of the new invented snuff, which succeeded to admiration in his own family, and with numerous others who applied to him for relief. Numberless certificates of its good effects might be obtained; but the proprietor prefers resting it on its own merits, and the unbiassed trial of a candid public, who may wish for relief in such cases. ☞ Sold by WARNER & HARVEY, agents, Utica. *Nov.* 17, 1829. 46

ODONTICA,

A SPECIFIC FOR THE TOOTH-ACHE.

THIS article is offered to the public, in the full belief that it will be found superior to any thing of the kind ever before used. It will in most cases relieve the pain in a very short time, and has been known in numerous instances, to entirely remove that most excruciating disease, the nervous tooth-ache. It will also remove tartar from the teeth, fasten those that have become loosened, and promote a healthy state of the teeth and gums. It is extracted from a vegetable substance; is warranted to contain no injurious ingredients, and the venders are authorised to sell it at a low price.

Sold wholesale and retail, by WARNER & HARVEY, agents for Utica. *March* 10, 1829. 10

Dr. STERRY's HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. Sterry, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out, when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness, whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensatory, No. 39, Genesee street.

Utica, July 28, 1829. 30

DOCT. SMITH'S FAMILY ELIXIR.

IT is universally acknowledged that there is no greater desideratum than a good and cheap family medicine. The proprietor, therefore, after having bestowed considerable study on the subject, has succeeded in compounding a medicine *particularly adapted to the use of families,* and which he confidently recommends from long experience, to excel any other that has been offered, for its *safety* and *efficacy,* in the following complaints, viz:—Indigestion, Loss of Appetite, Habitual Costiveness, Cholic, Acidity and Flatulence of the Stomach and Bowels, Chronic Rheumatism, Intemperance in Eating and Drinking, and Gout, either misplaced or retrocedent. In the *complaints* of *children* it is peculiarly valuable, where cordial or stimulating medicines are proper, and in restoring them after being much reduced and emaciated. It will generally give immediate ease, when *griping pains* in the *stomach* and *bowels* arise from eating unripe fruit, &c. The Proprietor flatters himself that no family will be without the Elixir, when once acquainted with its usefulness. Apply to

NEWEL SMITH, Physician & Surgeon, Liberty-street, opposite the Clinton House, Utica, where he will attend to all calls in the line of his profession.

☞ Sold also by Messrs. J. Williams & Co. and Warner & Harvey, Druggists, Genesee street.

August 25, 1829. 34

DEFAULT being made in paying monies due on a mortgage, executed November 17th, A. D. 1826, by Zacharias Weaver, of Vernon, Oneida county, to Asa Willard, and recorded at the clerk's office of Oneida county, in book L. of mortgages, pages 44, 45, and 46, of premises situated in Vernon aforesaid, being part of lot number twenty-seven in the late Oneida purchase; bounded southerly by lands of the Oneida Indians, westerly by the land of Reuben King, northerly by the lands of Briggs Jewett, easterly by lands belonging to the heirs of Andrew Langdon; containing forty-eight acres, be the same more or less; subject to a mortgage to the people of the state of New-York, executed by Daniel Freeman: Notice is hereby given, that pursuant to a power of sale in said mortgage, and to the statute in such case made and provided, said premises will be sold at public vendue, at the inn of Shelburne Ives, in Vernon aforesaid, on the tenth day of November next, at ten o'clock, A. M. The sum due on said mortgage will be $251.88, the twenty-fifth day of May instant.—Dated May 19, 1830. ASA WILLARD, *Assignee.*

E. Allen, *Att'y.* 21

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the Publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.